A MANVEL OF CONTROVERSIES:

CLEARLY

Demonstrating the truth of Catholique Religion,

By { *Texts of holy Scripture,* / *Councils of all Ages,* / *Fathers of the first 500. yeers,* / *Common sense and reason.*

AND

Fully answvering the principal Objections of Protestans, and all other Sectaries.

By H. T.

DEVT. 32. 7.

Remember the old dayes, think upon every Generation: ask thy Fater, and he vvill declare to thee: thy Elders, and they vvil tel thee.

At Devvay, by Christopher Serrurier. 1671.

My Son John Carter Was Born
August the 24th 1769
My Daughter Eling Carter Was
Born Febawary the 3, 1771
My Daughter Margret Carter
Was Born Junary 26 apurl 1772
My Son Thomas Carter Was Born
Febawary 7th Sept, 1774
My Daughter Eling Carter Was Born
Febawary 8 January 1777

TO

The truly Noble Sir C. F. Knight and Baronet,

And the perfectly versuous, Mistris S. H.

Dear and honoured friends!

HE is accounted a good Master of Rhetorick *vvho can make much of a little: but I think him a better Friend of* Truth *(especiall in controverted points) that makes a little of much, by summing up the substance of things disputed into heads, proving his* Positives, *and solving others* Negatives, *vvith short intelligible Arguments and Answvers, vvhich I have aymed at in this little Manuel. If I have done it vvell, I have my vvish; if not, at least accept my endeavour. You vvere the first vvhose patience perused it, in a rough hand: I have novv somevvhat smooth'd it by the Presse, and chiefly in obedience to your commands: give me therefore leave to offer it, as a pledge of my affectionate respects to both, under the shadovv of your ingenious Patronage: and as you once vvere pleased to think vvell of it, being unpolished; so give it your protection, being perfected, and you abundantly shall encrease his labours, vvho is ambitious to be stiled.*

Honoured Friends,

Your most devoted, and very humble servant,

H. L.

To the Reader.

IF the unusual method of this little Treatise seem lesse accommodated to Vulgar capacities (it being indeed the proper form of Schools) at least I hope the matter will so far please all, and suit with all, as to rectifie some mistaken judgments, if not possessed with too much passion, prejudice, or interest. That which moved me to draw it in this form, was the desired satisfaction of some judicious and strong reasoning friends, who could not perhaps have so easily been perswaded to their own good by any long Rhetorical argumentation, as by this short and syllogistical way. The wished effect it wrought in them, gives me some hope, if seriously perused, it may also work the like in many others: the proposed object of my weak endeavours.

Finding it then agreed by all parties, that Christ our Lord hath founded and built a Church in his own blood, which was the onely Mistris of divine faith, and sole Repository of all revealed Truth, at least for an age or two: where can I better initiate my following Arguments, then from the Controversies of the Church; te most important doubtlesse of all others; since on the notion & eviction of her Authority, all other points essentially depend, for their knowledge and decision? My first essay therefore shall be to prove the Roman Catholique Church to be the only true Church of God, by shewing all the most conspicuous marks, and eminent properties of the Church, assigned us by Christ himselfe, to have been verified in her, and none but her. This done, I shall proceed to vindicate her particular and principal doctrines, wherein she hath been most impugn'd by Sectaries.

H. T.

APPROBATIO.

Librum hunc cui Titulis (A Manuel of Controversies, &c.) *diligenter legi, in quo nihil Orthodoxæ & Christianæ fidei dissonum deprehendi; immò methodo facili, compendiosa, & ad docendum accommodata, Veritas Catholica, Catholicis fundamentis stabilitur, Hæreseſque solidè, ac erudite in eo vefelluntur; ideoque dignum judico, qui in communem utilitatem imprimatur.*

Datum Duaci 14. April. 1671.

Onuphrius Eliseus *S.T.* Doctor nuper Collegii Anglorum Vlissiponensis Professor & Præses.

Ad H. T. post visum Euchiridion *ipsius.*

PLures singula scripserant, & volumina inflaverant: laborabamus copiâ, multitudo prolixitasque Scriptorum erat onerosa. Deficientis Protestantiæ lessum Concinentes Scripturas & Patres deesse Catholicis propterea objectabant; quia in tantâ sylvâ non sine venatu emicabant quæ poscebantur. Tempestivus occurris, & *Euchiridion* porrigis, de quo *manum* suam impleat, qui Manipulos colligit. Sive oracula de Cherubinorum superne, sive Sanctorum veneranda suffragia, sive aculeata raciocinii spicula flagitaverit, ad manum, immò in manu, tuâ operâ illi adsunt. Gratulor *militiæ Christianæ* per te armatæ; Gratulor *tibi* & verum in Cælis te manentem fructum, & (si qua tibi adeo levis est cura) Ecclesiæ Patriæ plausum & admirationem: *mihi*, posse stare & audire, & gaudere propter vocem sponsi

Amico tuo

Datum Pridie Kalendas Aprilis 1654.

Thomæ ex Albiis East-Saxonum.

A MANUEL OF CONTROVERSIES.

ARTICLE I.

The true Church of God demonstrated by her continued Succession.

OUR Tenet is, *That the Church now in Communion with the Sea of* Rome, *is the only true Church of God*; wich we prove thus.

The Argument.

1. *Major.* That is the only true Church of God, which has had a continued Succession from Christ and his Apostles to this time, and shall have from hence to the end of the world.
2. *Minor.* But the Church now in Communion with

the Sea of *Rome*, and no other, has had a continued Succession from Christ and his Apostles to this time and consequently shall have to the end of the world.

3. *Consequence.* Therefore the Church now in communion with the Sea of Rome, and no other, is the true church of God.

The *Major*, or first Proposition, is proved out of the Prophets and promises of Christ.

My Spirit which is in thee, and my words which I have put into thy mouth, shall not depart out of thy mouth of thy seeds, from henceforth, and for ever, saith the Lord, Isa. 59. 21. And again, *Arise be illuminated, O Hierusalem, because thy light is come, &c. and the Gentiles shall walk in thy light, &c. and thy Gates shall be open continuall day and night, they shall not be shut, that the strength of the Gentiles may be brought to thee, and their Kings may be brought, &c.* Isa 60. 1. 3. 11. *Upon thy walls, O Hierusalem, I have appointed Watchmen all the day, and all the night for ever, they shall not hold their peace*, Isa. 62. 6. *An everlasting Covenant shall be to them, I will found them, and multiply them, and give my Sanctification in the midst of them for ever*, Ezechiel 37. 26. *All Nations, Tribes, and Tongues, shall serve him, his power is an eternal power which shall not be taken away, and his Kindome shall not be corrupted*. Dan. 7. 13. 14.

Go ye teaching all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c. And behold I am with you all daies, even to the worlds end, S. Mat. 28. 20. *I will ask the Father, and he will give you another Paraclite, that he may abide with you for ever, the Spirit of truth*, S. John 14. 16. *Christ gave some Apostles some Prophets, some Evangelists, some Pastors, some Doctors, to the consummation of the Saints, &c. until we all meet in the unity of Faith, &c. that now we be not children wavering and carried about with every wind of doctrine*, Ephes. 4. 11. 12. 13. 14.

The *Minor*, or second Proposition of the Argument is proved

proved by this ensuing Catalogue of the Roman churches chief Pastors, Councils. Nations converted, and publique Professors of her Faith.

From the year of Christ 30.

Chief Pastors.	General Councils.
30. Our *B. Saviour Jesus-Christ.*	The Council of the Apostles at Hierusalem, S. *Peter* presiding, *Acts* 15.
34. *S. Peter Apostle.*	
69. *Linus.*	
80. *Cletus.*	
93. *Clement.*	

From the year 100.

103. *Anacletus.*	158. *Pius* 1.
112. *Euaristus.*	165. *Anicetus.*
121. *Alexander.*	175. *Soter.*
132. *Sixtus* 1.	179. *Eleutherius.*
142. *Telesphorus.*	194. *Victor.*
154. *Higinius.*	

In this first Age or Century after *Jesus-Christ*, we find the primacie in S. *Peter*, as is manifest by the said Councel in the Acts, where (after a serious debate whether the Jewish Ceremonies ought to be impos'd on the Gentiles) S. *Peter* defined in the Negative, saying; *Men, brethren, you know that of old, God amongst us chose, that by my mouth the Gentiles should hear the Word of the Gospel, and believe, and God who knoweth the hearts gave testimony, giving to them the Holy Ghost, as well as to us; and put no difference between them and us, by faith purifying their hearts: now therefore why tempt ye God to put a yoke upon the necks of the Disciples, which neither our Forefathers, nor we have been able to bear?*

S. *James* (who was Bishop of the place) seconding by

his sentence vvhat *Peter* had decreed. *All the multitude* (saith S. Hierome) *held their peace, and into his* (Peters) *sentence,* James *the Apostle, and all the Priests did pass together*, Epist. 89. to August. c. 2. *Peter* (saith he in the same place) *vvas Prince and Author of the Decree.* That *S. Peter* translated his Chair from *Antioch* to *Rome*, is proved. First, because he remained not alvvayes at *Antioch*, as all that church acknovvledgeth, nor did she ever challenge the first Chair in any General Councel, as appears in the Councels. Secondly, by the Decrees of Councels, Popes, and other Fathers, giving the primacy to the Roman church.

The Councel of *Sardis* (*An. Dom.* 400. Western Fathers 300. Eastern 76.) decreed, *That in cases of Bishops for the honor of* S. Peters *memory, it should be lavvful to appeal from vvhatsoever other Bishop to the Bishop of Rome*, Can 3.

The Councel of *Calcedon* (*An Dom.* 451. Fathers 600) *VVe throughly consider truly, that all primacy, and chief honor, according to the Canons, is to be kept for the Arch-bishop of old Rome.* Action 16. And in the relation of the said Councel to Pope *Leo*, *VVe have confirmed* (say they) *the rule of the 150. Fathers* in te first Constantinopolitan Councel *Anno* 381 *vvhich hath commanded, that after the most holy and Apostolique Sea* (of Rome) *the Constantinopololitan should have honor.* Pope *Anterus*, *Anno* 238 (being asked by the Bishops of *Bettica* and *Toletum*, vvhether it vvere lavvful for a Bishop to be changed from one City to another?) answver'd affirmatively, as *Peter* (Prince of the Apostles) vvas chang'd from *Antioch* to *Rome. Decret.* 7. q. 1. And *S. Greg.* sayes, *He knovvs no Bishop but is subject to the Sea of* Rome, *Epist.* 62.

Catholique Professors to the year. 100.

THe *B. Virgin*, S. *John Baptist*, *S. John Evangelist*, &c. *Mary Magdalen*, *S. Paul*, S. *Steven*, *Timothy*, *Barnabas*, *Tecla*, *Dennis*, *Martial*, *Ignatius*, *Clement*, &c. The Church vvas spread in this Age over all those Countryes to

to vvich S. Paul vvrote his Epiſtles; as alſo *France, Spain, England*, &c. See *Baronius*

Catholique Profeſſors to the yaer 200.

Euſtachius, Hermes, Getulius, Policarpe, Concordius, Juſtin Martyr. Euſebius, Iraneus, Vincentius, Potentianus, Sophia, Fides, Spes; Charitas, S *Felicity*, vvith her ſeven children, *Lucius* King of England, &c.

The Apoſtles Canons define, *That if any Biſhop or Prieſt (the Oblation* (Meſs) *being made) ſhall not communicate, he ſhould be excommunicate as giving ſuſpition of him vvho hath ſacrificed, that he hath not rightly offered.* Can. 9. approved in the ſixth General Synod.

From the year of Chriſt. 200.

Chief Paſtors.	General Councils.
204. *Zepherinus.*	257. *Stephanus.* 1.
221. *Calixtus.* 1.	260. *Sixtus* 2.
227. *Urbanus.* 1.	261. *Dioniſius.* 1.
223. *Pontianus.*	273. *Felix.* 1.
238. *Anterus.*	275. *Eutycbianus.*
239. *Fabianus.*	284. *Cajus.*
254. *Cornelius.*	296. *Marcellinus.*
255. *Lucius.*	

The ſecond and third Ages, (vvhether by reaſon of the churches great perſecutions, or the not ſtirring of any famous Heretiques) produced no Councels, yet a Succeſſion of Popes, Martyrs, and Confeſſors vvee have, vvhich is ſufficient for our purpoſes?

The Decrees of Popes in theſe Ages.

Anacletus Decreed, *That Prieſts, vvhen they ſacrifice to our Lord, muſt not do it alone, but have vvitneſſes vvith them, that they may be proved to have ſacrificed perfectly to God in ſacred places, &c. ſo the Apoſtles have appointed, and the Roman Church holds.* 1. *Epiſt. de conſecrat. d.* 1. *c. Epiſcopus.* And in the end of the ſame Epiſtle; *If more difficult queſtions ſhall ariſe, let them be refer'd to the Apoſtolick Sea of* (Rome) *for ſo the Apoſtles have ordained by the command of our Lord.* An. Dom. 101.

Alexander

Alexander decreed, *That Bread only, and Wine mingled with water, should be offer'd in the sacrifice of the Mass. Epist. Orthod. de consec. d. 2. c in Sacrament.*

Sixtus decreed, *That the sacred mysteries* (the B. Eucarist) *and sacred Vessels should not be touched, but by sacred Ministers, and that the Priest beginning Mass, the people should sing Holy! Holy! Holy! &c.* in his Epist. to all faithful of Christ, *Anno Dom.* 129.

Telesphorus commanded the seven weeks of Lent to be fasted, *Epist. Decret. Anno Dom.* 139.

Pius in his Epistle to the Italians, enjoyned penance for him, by whose negligence any of the Bloud of our Lord should be spilt, *q. 1. c. Qui compulsus Anno Dom.* 147.

Anicetus tells us, That *James* was made Bishop of Jerusalem by S. *Peter, James* and *John*, in his decretal Epist. to the Bishops of France, and cites *Anacletus* for it. *Epist. 2. dist. 2. c Prohibet fratres.*

Soter decreed, *That no man should say Mass after he had eaten or drunk.* De consec. dist. c. 1. *Ut illud.*

Zepherinus decreed, *That the greatur causes of the church are to be determined by the Apostolique Sea because so the Apostles, and their Successors had ordain'd.* Epist. to the Bishops of Sicily. 217.

These were all Popes of *Rome*, but no true *Protestants*, I hope.

Catholique Professors to the year 300.

S*Implicius, Callepodius, Abdon, Sennen, Pamachius, Tyburtus, Valerianus, Marcellinus, Dorotheus, Gordianus, Pudentiana, Triphon, Blasius, Maximianus, Clemens, Barbara, Agatha, Apollonia, Cyprianus, Hyppolitus, Gregorius, Thaumaturgus, Laurentius, Tharsus, Cecilia, Victorius, Nemesius, Olympius, Adrianus, Georgius, Pantaleon, Agnes, Barlaam, Gereon*, with his companions, *Osmas, Damianus, Mauritius*, with the Theban Legion, &c.

Catholique Professors to the year 400.

D*Omnus* with 2000. Martyrs, *Lucianus, Theodorus, paul* the first Etemite, *Jacobus Nisibitanus, Spiridon, Macharius,*

charius, Nicholaus, Helena (the Mother of *Constantine* the Great) *Constantine* (the first Christian Emperour) *Marcus, Arethusius, Nicetas, Theodorus, Antonius, Hilarion, Athanasius, Paulus Constantinopolitanus, Hilarius, Martianus, Basilius, Hieronimus, Epiphanius, Patianus, Ambrose, Cyril* of Hierusalem, &c.

Nations converted.

Dacians, Gebes, Bessites, Scythians, Morines, Armenians, Hunnes, Indians, Ethiopians, &c.

From the year of Christ 300.

Chief Pastors.	General Councels.
304. *Marcellus.*	The 1. *Nicene Councel* (Fathers 328) approved by Pope *Sylvester*, An *Dom.* 325 against *Arrius.*
309. *Eusebius.*	Authors, *Cedrenus, Photius, Socrates, Eusebius.*
312. *Melchiades.*	
314. *Sylvester.*	
336. *Malchus.*	
337. *Julius.*	
352. *Liberius.* 2.	The 1. *Constantinopolitan Councel* (Fathers 150.) Pope *Damasus* presiding, *Anno Dom.* 381. against *Macedonius.*
358. *Felix.* 2.	
367. *Damascus.*	
385. *Siricius.*	Authors, *Socrates, Photius, Baronius.*
398. *Anastasius.*	

From the year 400.

402. *Innocentius* 1.	The 1. *Ephesine Councel* (Fathers 200) Pope *Celestine* presiding, *An. Dom.* 431. against *Nestor.*
417. *Sozimus.*	Authors, *Nicephorus, Baronius.*
419. *Bonifacius* 1.	
424. *Celestinus.* 1.	
432. *Sixtus.* 3.	
440. *Leo Magnus.*	
461. *Hilarius.*	The *Calcedon Councel* (Fathers 600.) Pope *Leo*
468. *Simplicius.*	

483. *Felix.*

483. *Felix.*
492. *Gelasius.* 1.
497. *Anastasius.* 2.
499. *Symmachus.*

presiding, *Anno Dom.* 451
against, *Eutyches.*
Authors, *Leo, Epist.* 50
Baronius, &c.

Anno Dom. 500.

The 1. *Nicene Councel* defined against *Arrins, That the Son of God is consubstantial to his Father, and true God.*

2. *That he who holds the Sea of* Rome, *is the Head and chief of all the Patriarchs, seeing he is the first, as* Peter. *to whom power* (Ecclesiastical) *is given over all Christian Princes, and all their people, &c. and whosoever shall contradict this, is excommunicated by the Synod.* Can. 39. Arab.

3. *That by Baptism a man is freed from the servitude and corruption of sin.* l. 3. decret.

4. *That the Lamb of God, which takes away the sins of the world, is placed on the sacred Table* (the Altar) *to be sacrificed by the Priest unbloudily, and that we receiving his precious body and blould, do believe these things to be signes of our Resurrection,* l. 3. decret. *de Divina mensa.*

It decreed, *That a Bishop dying, notice shall be given of his death, to all Churches and Monasteries in the Parish, that Deacons* (who have no power to offer Sacrifice) *ought not to give the Body and Bloud of Christ to Priests, who have such power.* Can. 14.

The 1. *Constantinop. Councel* defined against *Macedonius,* who denied the Holy Ghost to be God, and decreed the Bishop of *Constantinople* to be chief, next the Bishop of *Rome.*

The 1. *Ephesine Councel* defined against *Nestor*, who deni'd the B. Virgin to be the Mother of God, *c.* 1. 2. 3. 4.

It defined, that S. *Peter* was the Head and Prince of the Apostles, and that the Power of loosing and binding sins was given by our Lord to S. *Peter*, who (in his Successors) lives and exercises judgment to this very time, and always. *Act.* 3.

The Councel of *Calcedon* defined against *Eutyches* and *Dioscorus*

Dioscorus, who deni'd two natures in Christ, affirming, that the humane nature was chang'd into the Divinity. In the third action of this Councel, Pope *Leo* is called Universal Arch-bishop and Patriarch of old *Rome*, and sentence is pronounced against *Dioscorus* in the names of *Leo*, and *S. Peter*, to acknowledg *Leo* to be S. *Peters* Successor.

The *Eleberine Councel* in Spain, subscribed by *Osius*, and others, who were present at the first *Nicene Councel*, defined, that Bishops, Priests, Deacons should abstain from their wives, or else be degraded. c. 33. Age the 4.

The 2. Councel at *Artes* under Pope *Sylvester* defined, that no man, who was married, could be made a Priest, unless a conversion were promised. *Can.* 2.

Catholike Professors to the year 500.

S Euerinus, Tigrius, Exuperius, Eutropius, S Jo'n Chrysostom, Paulinus, Mauritius, S. Augustine, Maximus, Sosimus, Vincentius, Lyrinensis, Jacobus Persa, Alexius, S. Cyril of Alexandria, Ursula with 11000. Virgins, Prosper, Honoratus, Palladius, Bonifacius, Euthimius, Simon Stelites, Chrysologus, Patricius, Eugerius, Fulgentius, Boetius, Epiphanius Ticinensis, Severinus. &c.

The Scots converted by *Palladius*, French by *S Remigius* and *Vedastus*. 4979. Martyrs of *Africa*, and many others.

From the year of Christ 500.

Chief Pastors.	General Councils.
514. *Hormisda.*	
524. *Joannes.* 1.	The 2. *Constantinopolitan* Councel, Pope *Vigilius* prefiding (Fathers 165 *Anno Domini* 553.) against *Anthimius*, and *Theodore.*
525. *Felix.* 4.	
530. *Bonifacius.* 2.	
532. *Joannes.* 2.	
535. *Agapetus.*	
537. *Sylverius.*	
540. *Vigilius.*	
556. *Pelagius.* 1.	Authors, *Zonoras*, *Nicephorus*, and *Baronius.*
560. *Joannes.* 3.	
573. *Benedictus.* 1.	

578. *Pela*

578. *Pelagius*, 2.
590. *Gregorius Magnus.*

This 2. Constantinopolitan Councel defined, *That the Lord Jesus Christ crucified in the flesh, is both the true Lord of glory, and one of the Holy Trinity.* Can. 10. against *Petr* the Arch-bishop of Constantinople, who held, That the whole Trinity was crucified for us, as appears, *Acts* 1.

It defined, *One Divine Nature to be in all the three Persons.* Can. 1. *Two Nativities in Christ.* c. 2. *One only Person to be in Christ, and two distinct Natures,* against *Anthimus* and *Theodore.* Can. 4. 5.

It defined against *Theodore, That Christ was not troubled with passions of the mind, or concupiscenses of the flesh* Can. 12.

In this Age, the third Councel of *Carthage* decreed *That the Sacraments of the Altar* (Mass) *should not be celebrated, but by such only as were fasting.* Can. 29. It approved the *whole Catalogue of Canonical Books by name, as they are now published in our Bible, and approved by the Catholike Church,* (except only *Baruch,* which is not named, because an Appendix to *Jeremie,* whose Secretary he was) Can. 47. This Councel was subscribed by *S. Augustine,* and approved in the sixth General Synod.

In this Age, the *Milevitan Councel* defind, That *whosoever denies children newly born to be baptized, or saves the contract not ing of original sin from* Adam, *which may be cleansed by the Laver of Regeneration, &c. Anathema.* c. 2. It was subscribed by S *Augustine.*

In this Age the *Caesaraugustan Councel* decreed, *That Virgins* (who had vow'd themselves to God) *should not be vailed, till after forty years probation.*

In this Age Pope *John* 1. decreed, *That Masse ought not to be celebrated, but in places consecrated to our Lord, unless great necessity should enforce it.* In his Epist. to the Bishops of divers places, giving this reason, *Because it is written, see thou offer not thy Holocausts in every place, but in the pl*

e which thy Lord thy God hath chosen Deut. 12. *an* 525. For as no others but Priests consecrated to our Lord, ought to sing Masses, and offer Sacrifices to our Lord upon the Altars, so in no other but consecrated places. *De Consecrat. dist.* 1. *c. Sicut non alii.*

Catholique Professors to the year 680.

Gerardus, Genovefa, Columbus, Germanus Parisiensis, Mary of Egypt, Brigitta, Simeon Salus, Leander, S. Benedict. (institutor of the Holy Order of Benedictine Monks) *Rupertus, Maurus, Placidus, Arnulphus, Radegundis. Leonard, Columbanus, Iohn Climacus, Isaac, Hermenigildus, Fortunatus, Agricola, Bonifacius, Victor, Eluthe-rius, Gregorius Turonensis, &c.*

Nations converted.

S. Augustine the Monk, sent by Pope *Gregory*, converted England. The Northern *Picts, Gothes, Bavarians*, and *Burgundians*, were also converted in this Age.

From the year of Christ 600.

Chief Pastors.	General Councels
605. *Sabinianus.*	
606. *Bonifacius.* 3.	
615. *Deusdedit.*	The 3. Constantinopolitan Councell. Fathers 289. Pope *Agatho* presiding. *an. Dom.* 680. against the Monotholites.
618. *Bonifacius.* 4.	
626. *Honorius.*	
639. *Severinus.*	
640. *Joannes.* 4.	
642. *Theodorus.* 1.	
649. *Martinus.* 1.	Authors, *Cedrenus, Baronius, &c.*
654. *Eugenius.*	
655. *Vitalianus.*	
669. *Adeodatus.*	
676. *Domnus.* 1.	
678. *Agatho.*	
682. *Leo.* 2.	
684. *Benedictus.* 2.	
685. *Iohannes.* 5.	
686. *Conon.*	
688. *Sergius.*	

In

In this 6. Age, in the 3. Councel of *Constantinople*, celebrated in *Trullo*, vvere condemned, *Sergius*, *Honorius*, *Petrus*, *Cyrus*, and *Theodore*, vvho most impiously taught, but one vvill and operation to be in Christ.

It defined, under *Anathema*, *That all things should be held, vvich had been defined in the first six General Councils together vvith 85. Canons, called the Apostles Canons, and certain other Provincial Councels there specified.* Can. 1 2.

It defined, *That no Priest, Deacon, or Subdeacon, after they had taken Orders, could marry.* c. 6. and this in conformity to the Apostles Canons, (Can 27.) vvhere they commanded, *That none but Lectors and Cantors should marry, after they had received Orders.*

It decreed, *that grapes* (an abusive custome in some places) *should not be given to the people, together vvith the unbloudy Sacrifice of the Oblation.* Can. 28. de consec. distinct. 2. *Verbo didicimus.*

It decreed, *That vvater ought to be mingled vvith the Wine in the unbloudy Sacrifice of the Mass, according to S. James the Brother of our Lord, and Bishop of* Hierusalem *in his mystical Sacrifice delivered to us* [say they) *in vvriting.* De consecrat dist. 1. verbo Iacobus, c. 32. Contrary to the Heresies of the *Hydroparastes*, vvho consecrad in vvater only, & of the *Armenians*, vvho did it in vvine only.

It decreed, *That vve ought to give inferiour adoration to the Cross, and forbad it to be made on pavements, for reverence sake.* Can 73.

It decreed, *That such as have received povver from God to loose and bind, ought attentively to consider the quality of the sin, and the disposition of the sinner, that so they may apply a fit remedy for the disease, lest, if they judg of the sin vvithout difference, the under the health of the sick part,* Can. 102. This required confession, and a particular knowledge of the sins to be absolved.

It decreed, that *a Christian adoring only God his Creator, may invocate Saints, that they vvould vouchsafe to pray for him to the Divine Majesty.* c. 7.

Ca

Catholike Professors to the year 700.

Anastasius, Petsa, Walburga, Attala, Eustatius, Ioannes Elimosinarius, Isidorus, Iadius, Theodorus, Arnulphus, Aldegund, Eligius, Severus, Caesarius Maximus, Osvvaldus, Odoenus, Lambertus, Guagericus, Aurelmus, Betulphus, Berta, Cunibertus, Aidanus, Cuthbertus, Iulianus, Marinus, Fugenius, the tvvo *Edvvaldies, Andonius, Damianus, Tienensis, Killianus, Ioannes, Bergoniensis, Cedda, Projectus Paulinus,* vvith divers others.

Nations converted.

The *Flemins* converted by *Eligius* the *VVestphalians* by the tvvo *Edvvaldies*, the *Franconians* by *Killianus*; multitudes of the *Spaniards* by *Andoniut*, the *Frisians* by *VVillebrord.*

From the year of Christ 700.

	Chief Postors.	General Councils.
702.	*Joannes.* 6.	
705.	*Ioannes.* 7.	
708.	*Sisinius.* *Constantius.*	The 2. Nicene Councel; Fathers 350. Pope *Adrian* presiding, *an. Dom.* 787. against Image-breakers.
714.	*Gregorius.* 2.	
731.	*Gregorius.* 3.	
742.	*Zacharius.*	Authors, *Sedreuus, Zonoras. Barocius.*
752.	*Stephanus.* 2. *Stephanus.* 3.	
757.	*Paulus.* 1.	
768.	*Stephanus* 4.	
772.	*Adrianus.*	
796.	*Leo* 3.	

This second *Nicene Council* in the second Action, approved the Epistle of Pope *Adrian* to *Tarasius* the Patriark in vvich he teaches the Roman church to be the Head of all churches.

In the third Action it receives and approves the Apostolical Tradiou of the church, by vvhich veneration and vvorship of the Saints is taught, viz. as the servants, children,

dren, and friends of God; *With these also* (say they) *we worship the reliques of Martyrs, and holy Images of Christ and his Saints, since we know* (according to the sentence of *Basil* the Great) *honor exhibited to the image, redounds to the prototype.*

In the sixth *Action Tom.* 1. it declares the Constantinopolitan Synod (under *Leo* the Heretical Emperor) which condemned images, to be no true Synod, because neither the Pope, nor his Legates, nor the Eastern Patriarchs were present at it.

In the seventh *Action*, it approoves the first six General Councils, defining *all to be Heretique whom they condemn for such: as also that the images of Christ, the B. Virgin, the Angels and all the Saints ought to be dedicated and kept in the holy Temples of God, that by them we might come into the memory of the prototypes.* It defines likewise, *that we may give the said images a salutation or honorary worship, not that true* Latria (or Soveraingn honor) *which we give to God only; so the Discipline of our Forefathers, or Tradition of the Catholique church teacheth.* Thus the Council.

And again, *We confess with one consent, that we will keep Ecclesiastical Traditions, whether by writing, or custome, being in force, and decreed, &c. Who shall dare to think or teach otherwise, or* (after the custome of wicked Heretiques) *violate Ecclesiastical Traditions, let him be excommunicate,* Acts the 7. p. 686. Tom. 3.

In the same Age the Council of *Seus* decreed, *That it was a dangerous thing to be in that errour, that nothing is to be admitted which is not drawn from Scripture; for many things are derived from Christ to posterity, by the hands of the Apostles, from mouth to mouth, &c. which are to be holden without all doubt.*

Catholike Professors to the year 800.

VEnerable *Bede, Bonitus, Grimaldus, Gutbalchus, Joannes Damascenus, Germanus, Wenocus, Hermingaldus,*

Boni-

Bonifacius, *Plectrudis*, *Lioba*, *Jodocus*, *Odilia*, *Getrudis*, *Hubertus*, *Lullus Burc ardus*, and many others.

Nations converted.

The *Hassites*, *Thuringians*, *Erp ordians*, and *Cattians*, converted by *Bonifac* the English Monk; the *Lombards* by *Sebaldus*; the *Jevvs* in the City of *Berito* by the bleeding of a *Crucifix*, vvhich vvas stab'd by them, the bloud vvhereof cured diseases; the tvvo Saxon Dukers, *Vvithkindus* and *Albion* converted by a miraculous sight of the B. Sacrament.

From the year of Christ 800.

Chief Pastors.	General Councils.
816. *Stephanus.* 5.	
817. *Paschasius.* 1.	
824. *Eugenus.*	
827. *Valentinus.*	
832. *Gregorius.* 4.	
844. *Sergius.* 2.	
847. *Leo.* 4.	
855. *Benedictus.* 3.	
858. *Nicolaus.* 1.	The fourth Constantinopolitan Council, (Fathers 101) Pope *Adrian* presiding, *an. Dom.* 869. against *Photius*.
868. *Adrianus.* 2.	Authors, *Nicephorus*, *Platina*, *Baronius*.
878. *Joannes.* 8.	
883. *Martinus.* 2.	
884. *Adrianus.* 3.	
885. *Stephanus.* 6.	
891. *Formosus.*	
897. *Bonifacius.* 6.	
900. *Stephanus.* 7. *Romanus.*	

In this fourth Constantinopolitan Council *Photius* vvas condemn'd for usurping the Chair of *Constantinople*, and expelling *Ignatius* the lavvful Bishop; as also for disobeying the authority and Decrees of the Apostolique Sea of old *Rome*. *Actions* 1.

In this Council they recitep the Acts of a Synod, made by

by *Adrian* Pope of Rome, upon the very intrusion of *Photius* into that Chair; and in *Adrians* third address to the Synod, his vvords are, *VVe have read that the Bishop of Rome hath judged the Bishops of all Churches, but vve have not read that any one hath judged him.* In the same Epistle vvas read the definition of Pope *Adrian* in the said *Roman Council*, against that unlavvful Council at Constantinople, called by *Photius* (*Michael* the tyrant being Emperour) and all the Acts thereof, condemning them to the fire, &c. The vvhole Epistle vvas approved and ratified vvith a nevv *Anathema* by this Council, *Action* 8.

It condemned the said *Photius* and his Council, against Images, *Action* 8.

It commanded the definitions against *Photius* and his Councils to be observed, *Can* 1.

It defined, *That the Images of Christ and his Saints are to be vvorshipped vvith a certain relative vvorship*, Can. 3.

It declared *Photius never to have been a Bishop*, can. 6.

It decreed, *That temporal Princes ought to honor the holy Patriarches, and especially the most holy Pope of old Rome, next the Constantinopolitan, then the Patriarch of Antioch, and lastly of Hierusalem*, can. 21.

It defined under Anathema, *That no temporal Prnce, or Lay-man, should meddle in the election or promotion of Patriarchs, Metropolitans, or Rishops, as having no povver at all therein*, can 22.

It approved all the seven former General Councils.

It anathematized *Photius* for the causes abovementioned, *can* 6.

Catholique Poofessors to the year 900.

SAbinus, Ansgratius, Ludgerus, Gerfridus, Geroldus, Joannicius, Ida, Nicetas Menolphus, VVithgungus, Adelardus, Mervardus, Rumoldus, Ausgarus, Rembertus, VVithinus, Atalphus, Seinandus, and many others.

Nations converted.

The *Danes* and *Swedes* converted by *Ansgratius*, the *Bulgarians* by *Ioannicius*, the *Rugians* by the Monks of *Corbeia*; the *Moratians* by *Withgungus*, the *Russites* by a Priest sent by the Emperour *Basilius*.

From the year of Christ 900.

Chief Pastors.

901. *Theodorus.* 2. } *Ioannes.* 9. }
905. *Benedictus.* 4.
907. *Leo.* 5.
908. *Christopherus.* } *Sergius.* 3 }
910. *Anastasius.* 2.
912. *Landó.* } *Iohannes.* 9. }
928. *Leo* 6.
929. *Stephanus.* 8.
931. *Joannes.* 11.
936. *Leo.* 7.
940. *Stephanus.* 9.
943. *Agapitus.* 2.
956. *Joannes.* 12.
965. *Benedictus.* 5.
966. *Joannes.* 13.
972. *Domnus.* 2.
973. *Benedictus.* 6.
975. *Benedictus.* 7.
984. *Ioannes.* 14.
985. *Ioannes.* 15.
995. *Ioannes.* 16.
996. *Gregorius.* 5.
999. *Sylvester.* 2.

In this tenth Age, or Century, I find no General Council, nor yet Provincial, in which any controversie of moment was decided, a Succession of Chief Pastors, and some Nations converted we have.

Catholique Professors to the year 1000.

ODo Clunianensis, Wenceslaus, Adalricus, Bruno Colonienſis, Guibertus, Majolus, Dunſtanus, Romoaldus, Elphegus, Adelherdes, Wolfangus, Poppo, Berualdus, Adelbertus, Ægidius, Tuſculanus, and many others.

Nations converted.

The *Polonians* converted by *Ægidius Tuſculanus*, sent by Pope *John* 13. The *Sclavonians* converted by *Adelbert*; the *Hungarians* converted by another *Adelbert*.

From the year 1000.

Chief Paſtors.

1003.	*Ioannes.* 17. } *Ioannes.* 18. }	1049.	*Leo* 9.
		1055.	*Victor.* 2.
1009.	*Sergius.* 4.	1058.	*Stephanus.* 10.
1012.	*Benedictus.* 8.	1059.	*Nicolaus.* 2.
1024.	*Iohannes.* 19.	1061.	*Alexander.* 2.
1034.	*Benedictus.* 9.	1073.	*Gregorius.* 7.
1044.	*Gregorius* 6.	1086.	*Victor.* 3.
1047.	*Clemens.* 2.	1088.	*Urbanus* 2.
1048.	*Damaſcus.* 2.	1090.	*Paſchalis* 2.

In this eleventh Age, about the year 1049. *Berengarius* an Arch-Deacon of *Ghent*, began to broach his Hereſie concerning the B. Sacrament, affirming it to be only a ſign, or figure of the Body and Bloud of Chriſt, not the true Body and Bloud, for vvhich he vvas condemned in the Council of *Vercellus*, under Pope *Leo* 9. 1053. And in Lateran Council under Pope *Noc.* 2. *anno* 1077. where he abjur'd his Hereſie in open Council, and died a Catholique, after divers penances done for his ſin. See *Gulielmus Bibliothecarius, l. de geſtis Anglorum.*

Catholique Profeſſors to the year 1100.

Odilo Cluniacenſis, Henricus the Emperour. *Kunigundis* his vvife, *Colomanus, Petrus Damianus, Oddo, Simeon* the Eremite, *Brudo, Dominicus, Loricatus, Gothardus, Edvvardus, VVigbertus, Lanfrancus, Gerardus Guidanenſis, Anſelmus, Staniſlaus, Anſvvorus, Godfridus Arbianenſis, Ivo, Bruno Carthuſianus, Hugo Cluniacenſis, Hugo Gratianopolitanus, &c.*

The *Vindicians* and *Pruſſians* converted.

From the year 1100.

Chief Pastors.	General Councels.
1118. *Gelasius.* 2.	1. *Lateran Councel* (Fathers 300.) for instauration of Discipline, Pope *Calixtus.* 2. presiding *an* 1122. Authors *Sugerius, Platius, Onuphrius, Baronius.*
1119. *Calixtus.* 2.	
1125. *Honorius.* 2.	
1130. *Innocentius.* 2.	
1143. *Celestinus.* 2.	
1144. *Lucius.* 2.	
1145. *Eugenius.* 3.	2. *Lateran Councel* (Fathers 1000. for the right of the Clergy. *Innocent* the 2. presiding. *an.* 1139. Authors, *Platina, Onuphrius, Baronius.*
1154. *Anastasius.* 4.	
1155. *Adrianus.* 4.	
1160. *Alexander.* 3.	
1182. *Lucius.* 3.	
1185. *Vrbanus.* 3.	The 3. *Lateran Councel* (Fathers 300.) for reformation, Pope *Alexander* the 3. presiding. *an. dom.* 1179. Authors the same, as before.
1187. *Gregorius.* 8.	
1188. *Clemens.* 3.	
1191. *Celestinus.* 3.	
1198. *Innocentius.* 3.	

The two first *Lateran Councels* defined little in matters of controversie. The third condemn'd *VValdensis* the Merchant of *Lions*, who taught the Apostles were Laymen, that Laymen and women might consecrate and preach, that Clergy-men ought to have no possessions or properties, that oaths were unlawful in all cases, that Priests and Magistrates by mortal sin fel from their dignity, and were not to be obey'd, &c. His Tenets were here defined against, and he himselfe anathematized.

Catholique Professors to the year 1200.

Agnes Romana, Noribertus, Malachias, Bernardus Abbas, Gulielmus Dux Aquitaneæ, Garardus, Hildigardis, Thomas Cantuariensis, Hugo Lincolniensis, and others.

Nations converted.

The *Pomeranians* and *Norvegians* converted by one *Nicholas* a Monk, who was afterwards Pope, and called *Nicolas* the third.

From the year of Christ 1200.

Chief Pastors.	General Councils.
1215. *Gelasius.* 2.	The fourth *Lateran Councel* (Fathers 1285) Pope *Innocent* the third presiding *anno* 1215.
1222. *Gregorius.* 9.	
1241. *Celestius.* 4.	
1242. *Innocentius.* 4.	Authors, *Onuphrius, Platina, Genebrand*, and *Spondanus.*
1254. *Alexander.* 4.	
1261. *Vrbanus.* 4.	
1265. *Clemens.* 4.	
1271. *Gregorius.* 10.	
Innocentius. 5	
1276. *Adrianus.* 5.	
Ioannes. 20.	
1277. *Nicolaus.* 3.	The Council of *Lions* (Fathers 190.) Pope *Gregory* the 10. presiding. *anno* 1274. against the *Grecians.*
1281. *Martinus.* 4.	
1285. *Honorius.* 4.	Authors, *Gulielmus de Nangis, Onuphrius, Platina, Spondanus.*
1288. *Nicolaus.* 4.	
1294. *Celestinus.* 5.	
1295. *Bonifacius.* 8.	

The fourth *Lateran Council* defin'd in the profession of faith. *That all men at the Resurrection shall receive according to their merits, whether good or evil. 2. That the universal* Church *of the faithful is one, out of which no man is saved. 3. That the true Body and Bloud of Christ is in the Sacrament*

crament of the Altar, under the forms of Bread and VVine, the Bread being transubstantiated by the Divine Power into the Body, and the VVine into the Blood. 4. That no man can make this Sacrament but a Priest, rightly ordained by the Keyes of the Church, vvhich Jesus-Christ himself gave to the Apostles and their Successors. 5. That Baptism profits little ones, as vvell as those, vvho are of riper years unto salvation. Can 1.

It condemned the Heresie of *Abbas Joachim*, who deny'd the Fathers, Son, and Holy Ghost to be one highest thing, essence, or nature, though three distinct persons. *can.* 2.

It condemned all such for Heretiques, as erect themselves against the faith by them expounded in the first Canon. *can.* 3.

It defined, *That all the faithful should at least once a year confes their sins to their ovvn Parish Priest, or to some other by his approbation, and that they should receive the B. Eucharist at Easter.* can. 21. extra de pœnitentia.

The council of Lions defined, That *the Holy Ghost proceeds eternally from the Father and the* Son, *not as from tvvo principles, but one, not by tvvo spirations, but by one. This hitherto* (saith the council) *the holy Roman church (the Mother and Mistris of all Churches) hath preach'd and taught, This the unchangeable and true sentence of the Orthodox Fathers, as vvell Greek as Latin holdeth.* can. 6. de Sum. Trinitate & fide Catholica.

Catholique Professors to the year 1300.

S. Dominick and *S. Francis*, Institutors of their holy Orders of Friers, *Maria Oguiaca, Christina Mirabilis, Eugeibertus Colonienſis, Petrus Mediolanenſis, Luitgardis, Elizabeth Lantgranenſis, Anthonius Padvenſus, Guilelmus Bononienſis, Hacinthus, Alexander de Hales, Thomas Aquinas, Bonaventura, Nicolaus Noveſienſis, Hedingus, Medardes, Nicolaus Tolentinas, Mechtildis, Gertrudis Angelis de fulgineo*, and many others.

Nations

Nations converted.

The Livonians converted by *Medardes*, the Lituanians by the Knights of *S. Mary*, the Emperour *Caſſanes*, vvith innumerable Tartarians, converted alſo in this Age.

From the year 1300.

Chief Paſtors.

1303. *Benedictus.* 9.
1305. *Clemens* 5.
1316. *Ioannes* 21.
1334. *Benedictus.* 10.
1343. *Clemens.* 6.
1352. *Innocentius.* 6.
1362. *Urbanus.* 5.
1371. *Gregorius.* 11.
1378. *Urbanus.* 6.
1389. *Bonifacius.* 9.

General Councils.

The Council of *Vienna* (Fathers 300.) Pope *Clement* 5. preſiding. *an. Dom.* 1311.

Authors, *Platina*, *Onuphrius*, *Spondanus*.

This Councel defined *Baptiſm to be neceſſary as vvell for infants, as thoſe of ripor age. Habetur in Clementina, de Summa Trinitate & Fide Catholica.*

It condemned the *Bergardes* and *Beguinas*, vvho held carnal luſt done out of temptation to be no ſin, and that vve ought not to ſhevv reverence at the elevation of the Body of Chriſt, &c. *Habetur in Clementina, ad noſtrum de Hæreticis.*

Catholique Profeſſors to the year 1400.

Ivo Iuriſconſultus, Rochus, Chriſtina, Sumlenſis Venturinus Rergomenſis, Gertrudis de Eſten, Godfridus Eptingenſis, Henricus Suſo, Catharina Senenſis, Albertus Clobrogenſis, Andreas Foſulanus, Gerardus Oroet, and many others.

Nations converted.

Acatines, Emperour of the Turks, the Iles of the *Canaries*, the revolted *Litmanians*, the *Cunians*, the *Boſnians*, the *Lipuenſians*, the *Patrinians*, and the *Sclavenian* Nation converted by the means of Pope *Clement* the 6. and *Lewis* King of Hungary.

From

From the year of Christ 1400.

Chief Pastors.

1404. *Innocentius.* 7.
1406. *Gregorius.* 12.
1409. *Alexander.* 5.
1410. *Ioannes.* 22.
1417. *Martinus.* 5.
1430. *Eugenius.* 4.
1447. *Nicolaus.* 5.
1455. *Calixtus.* 3.
1458. *Pius.* 2.
1494. *Paulus.* 2.
1471. *Sixtus.* 4.
1484. *Innocentius.* 8.
1492. *Alexander.* 6.

General Councils.

The Council of *Constance an.* 1415. against *John Wickliff*, *John Husse*, and *Hierome of Prague*, *Pope John* 22. and *Martin* the 5. presiding.

The Council of *Florence* (Fathers 145.) Pope *Eugenius* 4. presiding. an. 1439. against many heresies

Authors, *Palmerinus*, *Volateran*, *Platina*, *Spondanus*.

The Council of *Constance* defined against, and anathematiz'd *John Wickliffe*, *John Huss*, and *Hierom of Prague*, for teaching, 1. *That all Prelats and Magistrats fall from their dignity by any mortal sin, and ought no longer to be obey'd.* 2. *That the Body and Bloud of Christ are not really present in the Sacrament.* 3. *That God must obey the Devil.* 4. *That it is against Scripture for Priests to have any possessions.* 5. *That temporal Lords might take away Church-livings at their pleasure.* 6 *That all things happench by an unalterable necessity, &c.* Sess. 8.

It defined, *That communion under one kind was sufficient to salvation*; and *Heresie*, to say, *that a tyrant Prince might lawfully be kell'd by his own subject.* Sess. 13.

The Council of *Florence*, defined, *That the souls of such*

as die in state of grace, not having fully satisfied for their sin by vvorthy fruits of penance, are purg'd vvith purging pain and, *That the holy Apostolique Sea and Roman Bishop hath a primacy over all the vvorld, aud is the Successor of* S. Peter *Prince of the Apostles, and Head of the vvhole Church.* In decret. Eugenii Pap. 4.

It defined, *That by the force of the vvords of Consecration, the juhstance of the Bread is chang'd into the Body of Christ, and the substance of the VVine into his Bloud, and the vvhole Christ is under either kind, and every particle of either kind, if divided.*

It defined, *the Books of the Machabees, &c. Canonical.* In decret. Unionis.

The *Grecians, Jacobites, Armenians*, and Patriarch of Constantinople subscribed this Council, and were reunited to the Church of Rome.

Catholique Professors to the year 1500.

Colecta, Vincentius, Valentinus, Bernardinus Senensis, Ioannes Capistranus, Laurentius, Iustinianus, Authonius Florentinus, Didacus ab Ascala' Andreas Chi8, Mari Toletana, Dominicus Pisciensis, Margarita Ravennatensis, Nicolaus Eremita, Iacobus Picenus, Iacobus Alemannus. Columba, Osanna Mantuana, and many others.

Nations converted.

The *Gamogosians*, the people of the Kingdoms of *Betonine, Guinea, Angola*, and *Congo* converted in this age.

Fro

From the year of Christ 1500.

Chief Pastors.	General Councils.
1503. *Pius.* 3. *Julius.* 2.	The last Lateran Council, Pope *Julius* 2. and *Leo* 10. presiding *anno Dom.* 1512. I find not the certain number of the Fathers; it vvas a General Council.
1513. *Leo.* 10	
1522. *Adrianus.* 6.	
1523. *Clement.* 7.	
1523. *Paulus* 3.	
1550. *Julius.* 3.	
1555. *Marcellus* 2. *Paulus.* 4.	The Council of *Trent*, Pope *Paul* the 3. and *Pius* 4. presiding against *Martin Luther*, and his fellovvs Protestants. *anno* 1546.
1560. *Pius.* 4.	
1566. *Pius.* 5.	
1572. *Gregorius.* 13.	
1585. *Sixtus.* 5.	
1590. *Urbanus* 7. *Gregorius.* 14.	
1591. *Innocentius.* 9.	
1592. *Clement.* 8.	
1605. *Leo.* 11. *Paul.* 5.	
1620 *Gregorius.* 15.	
1623. *Urbanus.* 8.	
1645. *Innocentius.* 10. now living. 1654.	

The last Lateran Council defined, *The soul of man immortal, and that there be as many humane souls as bodies, anathematizing all such as obstinately defend or hold the contrary.* Sess. 8.

What the definitions of the Council of *Trent* are I shall not need to relate; they are conformable to those of all precedent General Councils, for us, and against Sectaries, as our adversaries vvel know, and cannot deny.

Catholike Professors to the year 1600.

Catharina Genovensis, Franciscus à Paula, Andreas ex Olivo, Franciscus Zimondus, Gentilis Ravennatensis, Ignatius Loiola, Franciscus Zaverius, Felix Capucinus, Carolus Borromæus, Antonius Pestana, Edmundus Campianus, Philippus Nereus, Cæsar Baronius, Guilielmus Alanus, &c.

Nations converted.

Great multitudes were converted in this Age, both in *Italy, France, Spain, Germany, Polonia, India, Japania, China*, by Priest, and Religious of the Roman Church: and likewise some considerable persons of the English Nation, even in the heat of persecution.

I have omitted multitudes of Provincial Councils, all establishing and defining our Tenets over the whole world, a sure eviction of the consent of Nations, as well as Ages, in our behalfe.

Now let any rational and disinteressed man be judge whether the Fathers of these foresaid councils were true Protestants or Roman Catholiques, (that is, whether they have taught and defined, Protestant, or Roman Catholique Doctrines) and doubtless, he will say, *Roman Catholiques*: and so by consequence were all the Ages and Countryes which have received, and approved them for Orthodox, by humbly submitting to their Decrees, to wit, all Ages, since Christs time: Therefore let no Protestant, or other Sectary delude himself, and his ignorant and credulous followers, with a pretence to Councils, seing there is no one to be found for them, (speaking of General and œcumenical Councils) which has defined or taught their Negative Doctrines, but all have more or less condemned them, according to the Heresie then emergent. So impossible as task it is for them, to make a Catalogue of their Chief Pastors and Councils in all Ages

which notwithstanding must, and will be always required of them, to the eternal confusion of their novelties.

Fathers for the Churches continued Succession.

IN the second Age *Irenæus*. *Where is it then, that a man shall find such Pastors as S. Paul teacheth us, when he says, God hath placed in his Church, first Apostles, secondly Prophets, thirdly Doctors, &c. There then, where the gifts of our Lord are placed, must we seek for the truth, amongst whom the Succession of the Church from the Apostles, and the purity of Doctrine is maintained in its integrity.* lib. 4. ca. 45.

In the third Age *Tertullian*. *What the Apostles taught. I will prescribe ought no other wise to be learned, then by those Churches which the Apostles founded.* lib. *præscrip.* c. 21. And again, *What I believe, I received from the present Church, the present Church from the Primitive, that from the Apostles, the Apostles from Christ.* c. 37.

In the same Age *Origen*. *In our understanding Scripture, we must not depart from the first Ecclesiastical Tradition, nor believe otherwise, then as the Church of God hath by Succession delivered to us.* In his 27. Treatise on the 23. of *Mat.*

In the same Age *S. Cyprian*. *How can he be acknowledged for a true Pastor, who without succeeding to any one, begins from himself.* Ep to *Magnus*.

In the fourth Age *S. Athanasius*. *Behold we have proved the Succession of our Doctrine, delivered by hand to hand, from Father to Son, but as for you (Arians new Jews, and children of Caiphas, what Progenitors can you shew for your Heresies?* in the Decree of the Nicene Synod against the Arians.

In the same Age *S. Pacian*. *For my self, holding my self secured upon the Succession of the Church, and contenting my self with the peace of the antient Congregation, I have not known any studies of discord*: Epist. 3.

In the fifth Age *Optatus Melevitanus*, reckons up t
Bishops from S. *Peter* to *Siricius* then Pope, saying to t
Donatists, *Shevv the original of your Chair, you vvho ch*
lenge the holy Church to your selves. lib. 2. con. Parn.

In the same S. *Augustine*. *The succession of Priests, fr*
the very Seat of Peter *the Apostle, &c. to the present Bis*
prick, holds me in the Church. Cout. Fund. Ep. ca. 4. *Nu*
ber the Priests (sayes he) *even from the Sea of* S. Pet
that is the Rock, vvich the Gates of hell overcome not. A
In another place, *If the Church shall not continue here*
earth to the end of the vvorld, to vvhom did our Lord sa
Behold I am vvith you to the consummation of the vvor
Lib. 3. de bapt. cont. Don.

In the same Age *Vincentius Lyrinensis*. *Faith is t*
vvhich thou hast received, not that vvhich thou hast de
fed, a thing not of private usurpation, but of publique tra
tion, vvhereof thou ought'st not be the Author, but cons
ver, &c. In his admonition against Heresies ca. 27.

Objections against the Churches continued Succession solve

Ob. *Elias complained that he vvas left alone.* 3. Ki
19. Therefore the Church then failed.

Answ. He spake figuratively, for God himselfe to
him in the same chap. v. 18. that he had 7000. at that t
me in *Israel* (vvhere he vvas) vvho had not bow'd the
knees to *Baal*: and in the Kingdome of *Juda* there w
then publique profession of the true Religion in Hieru
lem. *Paralip.* 22. 14. 15. so that consequence is false.

Ob. The Arian Heresie infected the vvhole vvorld. *E*
so, &c.

Answ. You mistake, the fury of that lasted not fo
four years, viz. from the Council of *Arimiuum*, to t
death of *Constantius*, and that only in the Eastern Chu
ches, the Western feeling little or nothing by it. *Aug*
sine answers the Donatists objecting the same, *That ev*

he Canonical Scriptures have this custome, that the vvord eems to be addres'd to all, vvhen it reaches home only to so- ne fevv. Epist. 48.

Ob. S. *Hierome* sayes, *The vvhole vvorld groan'd and vvondred to see it self become Arian* (in his book against *uciferius.*).

Answ. If she vvondred, she knevv not vvhen it vvas one; if she groaned, she approved it not being done; herefore the major part vvere stil Catholique. Let S. *Hie- ome* answver for himself. *The Bishops* (saith he against *uciferius*) *that did the fact at* Ariminum *vvere deluded,* viz. by the nevv Creed there made, vvhich might have orn a good sense) *sevv defending the fact, & some lamen- ing it.* And S. *Augustine* tells us, that the Church then ppeared in her most constant members, *Athanasius* and thers. Epist. 48.

Ob. The Church vvill fail in the time of Antichrist, ac- ording to that, unless there come a revolt first, &c. 2. *hes.* 23

Answ. No, she vvill not; she shall then suffer great ersecution. *Apoc.* 20. 8. and therefore shall be to suffer. Many vvill revolt, all shall not.

Ob. What if men vvould not persever? hovv then? you old free-vvil I hope?

Answ. With S. *Augustine* to the *Donatists*, as if the Ho- y Ghost vvere ignorant vvhat vvould be the Free-vvill of men, vvhich yet foreseeing, he foretold, *That the Church of Christ should endure for ever. De Unit. Eccles. ca.* 12.

ARTI-

ARTICLE II.

That Protestants have no continued Succession.

THE ARGUMENT.

1. THE true Church of God hath had a continued Succession from Christ to this time, and shal have from hence to the end of the vvorld, as hath been proved.
2. But the Protestant Church (and so of all other Sectaries) hath not a continued Succession from Christ to this time.
3. Therefore the Protestants Church is not the true Church of God.

The *Minor* (vvich only remains unproved) is cleared by the confession of our most learned aduersaries, vvho freely and unadimously confess, That before *Luther* made his separation from the Church of *Rome*, for 900. or 1000. yeares together, the vvhole vvorld vvas Catholique, and in obedience to the Pope of *Rome*, there being no Protestants any vvhere to be found, or heard of. Let *therefore our very enemies be our Judges, Deut.* 32. v. 31.

Iohn Calvin. *All the VVestern Churches have defended Papistry.* Respon. ad Versipell. p. 154.

Hospinian. *Luthers separation vvas from all the vvorld.* Epist. 141.

White. *Popery vvas a Leprosie, breeding so universally in the Church, that there vvas no visible company of* appear

appearing in the vvorld free from it. Defence c. 37. p. 136.

Bennet Norton. *The vvhole Christian vvorld knovvs, that before* Luther, *all Churches vvere overvvhelm'd vvith more then Cymerian darkness,* Treatise of the Church. p. 145.

Bancroft. *The Priests, and all the people too vvere drovvn'd in Popery.* Censure 4.

Ievvel. *The vvhole vvorld, Princes, Priests, and people, vvere overvvhelmed vvith ignorance, and bound by oath to the Pope.* Sermon on Luke. 11.

Chamierus. *Apostasie averted the vvhole Body from Christ.* Epist. 49.

Brochard. *VVhen the first assault vvas made upon the Papac by* Luther, *the knovvledg of Christ vvas vvanting in all, and every of his members.* On the 2. Rev. pa. 41.

Whitaker, *In times past no Religion but the Papistical had place in the Church.* Controversie. 4. q. 5. c. 3.

Bucer. *All the vvorld err'd in that Article of the Real Presence.* p. 660.

Calvain. *They made all the Kings and people of the earth drunk, from the first to the last.* Institu. b. 4. c. 18. par.

Perkins. *During the space of 900. years the Popish Heresie had spread it self over the vvhole vvorld.* Exp. Symb. p. 266.

Bale. *From* Phocas (*vvho lived an.* Dom. 602.) *till the renovving of the Gospel, the Doctrine of Christ vvas in lurking holes.* Centur. p. 47. 65.

Simon Voyon. *When* Boniface *vvas installed, then vvas foretold by* Paul. Catalog. Doctor. Ep. to the Reader.

Bibliander. *It is vvithout all question, that from the time of* Gregory the Great, *the Pope is Antichrist, vvho vvith his abhominations hath made drunk all Kings and people, from the highest to the lovvest.* In orat. ad principes Germaniæ c. 72. *Hospinian* hath the very same expression. *Hist. Sacrament.* l. 2.

A second

A SECOND ARGUMENT.

1. WIthout a continued number of Bishops, Priests and Laicks, succeeding one another in the profession of the same Faith, from Christ and his Apostles to this time, a continued Succession cannot be had.

2. But Protstants have no continued number of Bishops, Priests, and Laicks succeeding one another, from Christ and his Apostles to this time, in the profession of the same Faith or Tenets, the 39 Articles, or any other set number of Tenets, expresly holding and denying all the same points.

3. Therefore Protestants have no continued Succession from Christ and his Apostles to this time.

The *major* is manifest, because it proceeds from the definition to the thing defined.

The *minor* is proved, because Protestants have never yet been able, nor ever vvill, to assign any such number of men, vvhom they have succeeded in their 39. *Articles*, or *Luther* in his *Augustan Confession*, vvhen he revolted from the Catholique Church, no nor yet one single Diocese or Bishop.

If any man pretend to such a Catalogue, let him name none but only such, as held explicitely the 39. *Articles*, all granting and denying the same points, that the late Protestants of England granted and deny'd, or that our nevv Reformers deny and grant; for if they differ from them in any one material point, they cannot be effeemed Protestants. Let him not name the *Waldenses*, for *they held the real presence, that the Apostles vvere Laymen, that all Magistrates fall from their dignity by any mortal sin, that it is not lavvful to svvear in any case, &c. Illiricus* in Catalog. Waldens. Confess. Bohem. a. 1. and *Waldo*, an unlearned Merchant of Lions, lived but in the year 1160.

Let him nor name the *Hussites*, for they held *Mass, Transubstantiation, and seven Sacraments with us*. See *Fox*

in his

his Acts. protest. Apol. Tract. 2. c. 2. Sect. 4. 5. They held, *the universal Church consisted only of the predestinate. That all the works of the predestinate are vertues, and that they cannot fall from the Faith, they held all the errours of* Iohn Wickliff, and were condemned with him in the Council of *Constance. Sess.* 6. 7. and 15.

Let him not name the *Albigenses*; for they *held all marriages to be unlawful, and all things begotten* ex coitu *to be unclean.* S. Bernard Homil. 66. in Cantica. *They held two Gods, a good and an evil, teaching, that the evil God made all visible things, they rejected the Old Testament.* Rogerus Hovedeu. ex actibus Tolosanis An. 1178. and Rainerus. c. 6.

Let him not name the *Catharistes* or Puritan Waldenses, for they held, *that the Devil made the world, and deny'd the resurrection.* Rainerus. c. 6. parag. 5. p. Secta Catharorum.

Let him not cite the *Wicklesians*, for they held, *That all things came to pass by fatal necessity, that Princes and Magistrates fell from their dignity and power by mortal sin.* Concil. Const. c. 8.

Let him not name the *Grecians*, for they *rejected the Communion of Protestants. Censur. Eccles. Orientalis.* They were at least 700. or 800. years in the Communion of the Roman Church, as witness the first eight General Councils, all held in Greece, and approved by the Popes of Rome. The first revolt was made by the Grecians, *denying the procession of the Holy Ghost from God the Son*, they were united again to the Church of Rome in the council of Florence Sess. last. *they held Transubstantiation, seven Sacraments, unbloudy Sacrifice, prayer to Saints, [illegible] censur. Eccles. Orientalis. c.* 7. 10. 12. 13. &c.

Let him not name the Egyptians, for they hold *Transubstantiation, and unbloudy Sacrifice, as is manifest by their Liturgies, but deny'd the procession of the Holy Ghost from the Son; and hold but one will in Christ.* Godinaus. l. 1. c. 28. de rebus Abyssinorum.

Let him not cite the Armenians, for they hold *but one nature*

nature in Christ, and that his flesh vvas chang'd into the Divinity. Euthimius in his panop. part. 2. tit. 22. they vvere condemned by the *Councel of Calced. Acts. 5.*

Protestants pretence to the Fathers of the first 500 years is very idle, because vvere is true, as it is most false, that those Fathers vvere Protestants, yet could not that suffice to prove them a continued Succession of 1600 years.

Secondly, because those of the sixth Age must need know better what was the Religions and Tenets of them vvho lived in the fifth Age, by vvhom they vvere instructed, and vvith vvhom they daily convers'd, then our Protestants can novv do, vvho have protested on their salvation, that is vvas the very same vvith theirs, receiv'd from them by vvorld of mouth, and so from age to age and finally because.

A THIRD ARGUMENT.

1. IF our Tenets in vvich vve differ from Protestants and are opposed by them, be taught and approved by the Fathers of the first 500. years, then it vvholly impossible they should be for Protestants, and against us.
2. But our Doctrines (in vvhich vve differ from Protestants, and are opposed by them) are taught & approved by the Fathers of the first 500. years.
3. Therefore it is vvholly impossible the Fathers of the first 500. years should be for them, and against us.

The *major* is manifest of it self, the *minor* is proved first, by vvhat has been already cited out of those Fathers, as also by vvhat shall be cited out of them in my ensuing arguments. Secondly, by the ingenuous confession of our Adversaries.

Fulk; *I confess*, Hierome, Austin, Ambrose, *&c. held the Invocation of Saints.* Riot. Briston. p. 36.

Kemnitius. *Most of the Fathers did not dispute, but avouch, that the souls of Martyrs heard the Petitions of the-*

& vvho pray'd to them; They vvent to the Monuments of Martyrs, and invocated Martyrs by name. Examin. Concil. Trident. par. 3 p. 200.

Whitguift; *All the Bishops and learned Writers of the Greek and Latin Church too, for the most part, vvere spotted vvith the Doctrines of Free vvill, Merit, Invocation of Saints,* in his defence p. 473.

Calvin; *It vvas a custome* 1300. *years ago to prny for the dead, but all of that time, I confess, vvere carried avvay into errour.* Institut. b. 3. c. 5. parag. 10.

Whitaker; *It is true, vvich* Calvin *and the Centuriists have vvritten, That the Antient Church did erre in many things, as touching Lymbo, Free-vvill, Merit of vvorks, &c.* contro. 2. q. 5. c. 7.

Peter Martyr; *As long as vve stand to the Councils and Fathers, vve shall remain alvvayes in the same errours.* De voto colum. 1559.

Duditius; *If that be true vvich the Fathers have profess'd vvith mutual consent, it is altogether on the Papists sides*; Apud Bezam Epist. 1.

Raynoldus; *If all the Fathers held a point novv in question, and not only held it, but also taught, not darly, but plainly, &c. this consent of theirs vvere unsecure*; Confess. c. 5. divis. 1.

Jevvel; *The vvay of finding truth by God speaking in the Church and Councils is very uncertain. and in a manner fanatical.* Apolog. part 4. p. 117.

Therefore the Fathers of the first five hundred years are not for Protestants, but for us; therefore Protestants are utterly at a loss in the point of a continued Succession.

OBJECTIONS SOLVED.

Ob. IN all the ages before *Luther*, Protestants had a Church, though it vvere invisible.

Answ. This is a meer Midsummer-nights dream, that a Church (vvhich is a Congregation of visible men preaching,

aching, baptizing, and converting Nations) should be extant for a 1000. years, and yet be all this vvhile invisible, neither to be seen nor heard of in the vvorld.

Ob. The Church in communion vvith the Sea of *Rome* vvas the true Church, till she Apostatiz'd and fell from the Faith.

Answ. If she vvere once the true Church, she is and shall be so for ever; she cannot fail, as hath been proved nor erre in faith, as shal be proved hereafter.

Ob. The Catholique Succession vvas our Succession for the first five conturies.

Answ. You may as vvell tell me of a vvhite Blackmoore; a Catholique is not a Protestant, nor a Catholique Succession a Protestant Succession. Who ever heard of a *Protestant Pope*? the *Catholique Church* vvas alvvayes governd by a *Pope* in the first five centuries, as now it is and hath defined our Tenets, and condemn'd yours, as you have seen. It is the very essence of a *Protestant* (as a *Protestant*) to *protest* against the Catholike Church, as *Lutherans* and you have done

Ob. We protest only against her errours.

Answ. Yes against manifest revealed Verities, (as hath and shall be proved) and the very fundamentals of our Faith.

Ob. S. *Augustine*, S. *Hierome*, and many others, are divided in their opinions, vvhether *Linus* or *Clement* immediately succeeded *S. Peter*.

Answ. Be it so, yet they all agreed in this, that the Succession vvas morally continued, to vvhich it is a thing indifferent, vvhether *Clement* immediately succeeded him, as he vvell might, being his Scholar, or first *Linus* then *Cletus*, and then *Clement*, vvhich is novv the most common opinion of the Church.

ARTICLE III.

The Catholique Churches visibility asserted.

OUr Tenet is, *That the holy Catholique and Apostolique Church of God, hath had not only a continued, but also a visible Succession from Christ to this time, &c.* which vve prove thus.

1. A society of men, vvhich hath alvvayes in it exteriour consecration and Ordination of Ministers, preaching, baptizing and administring Sacraments, must of necessity by alvvayes visible.
2. But the Church of Christ is a society of men, vvhich hath alvvayes in it exteriour consecration and ordination of Ministers, preaching, baptizing, and administring Sacraments
3. Therefore the Church of Christ must of necessity be alvvayes visible.

The *major* is proved by evident reason, because those are all outvvard and sensible actions vvhich are inconsistent vvith an invisible society of actors.

The *minor* is proved by *Scripture, Go ye teaching all Nations, baptizing them &c.* And, *behold I am vvith you all dayes; &c.* S. Mat. 28. v. 20. *He gave some Apostles, some Pastors, and Doctors to the consumuation of the Saints,* Ephes. 4. 11. 12.

A SECOND ARGUMENT.

1. A Light alvvayes shining to the vvorld, and a City so seated on a hill, that it cannot be hid, must needs be alvvayes visible.

2. But

2. But the Church of Christ is a light alvvayes shineing to the vvorld, and a City so seated on a hill, that it cannot be hid.

3. Therefor the Church of Christ must needs be alwayes visible.

The *major* is manifest by the very termes.

The *minor* is proved by Scripture; *The mountain of the House of our Lord shall be prepared on the top of mountains*, Isa. 2. 2. *You are the light of the vvorld, a City seated on a hill cannot be hid*, S. Mat. 5. 14. *He hath put his Tabernacle, his Church, in the Syn.* Psal. 18. 4.

Fathers for the Churches visibility.

IN the second Age Irenæus; *Where is it then, that a man shall find such Pastors, as* S. Paul *tells us of, vvhen he sayes, God hath placed in his Church first Apostles, &c.* 4 Ephes. l. 4. c. 45.

In the third Age Origen; *The Church is full of brightnes, even from East to West.* Homil. 3. on S. Mat.

In the same Age S. Cyprian; *The Church being cloathed vvith the light of our Lord, spreads its beames through the vvhole vvorld.* De unit. Eccles.

In the fourth Age S. Chrysostome, *It is easier, that the Sun should be extinguished, then that the Church should be obscured.* Homil. 4. on Isay 6.

In the firfth Age S Augustine, *The Church is seated on a mountain, and cannot be hid, &c. they are blind that see not so great a monntain, that shut their eyes against a light set on a Candlestick.* Lib. 3. con: *Parmenian.* And again, *The Church hath this most certain mark, that she cannot be hid.* con. Petilian. c. 104.

OBJECTIONS SOLVED.

Ob. THe Church is believed, therefore not seen.

Answv. She is believed in the sense of her Doctrines, and to be guided to all truth by the Holy Ghost, but

but seen in her Pastors outvvard Governement and preaching; vvherefore I deny the consequence.

Ob. The *Woman* (the Church) *fled into the Wilderness.* Apoc. 12. 6.

Answ. But is followved, and persecuted by the Dragon, v. 17. therefore visible.

Ob The Church of the predestinate is invisible.

Answ. There is no such thing as a Church of the predestinate, Christs Church is the Congregation of all true Believers, as vvell reprobate as predestinate: *There is in his floore both vvheat and chaffe,* S. Mat. c. 3. and *in his field both corn and tares, vvhich shall grovv together till the harvest* (the day of Iudgment) S. Mat. c. 13. The predestinate are as visible as the reprobate; 'tis true indeed, their predestination in visible, and so is also these mens reprobation.

ARTICLE IV.

The true Church demonstrated by her Vnity and Vniversality.

UNity being essentially presuppos'd to *Universality*, I thought it not improper to joyne these tvvo in one Article. Novv that the Church of *Rome* is both perfectly one, and also *Universal* for time and place, is thus demonstrated.

The Argument for Unity.

1. The *Church* of *Christ* is one body, one fold, or flock (of which he himself is the supreme invisible head, and the Pope his Deputy on earth the visible, or ministerial.)
2. But the Roman Catholique Church, and no other, is this one body, one fold, or flock.

3. There-

3. Therefore the Roman Catholique Church, and no other, is the Church of Christ.

The *major* is proved, *We are one bread one body, as many as participate of one bread.* 1. Cor. 10. 18. *He hath made him* (Christ) *Head over all the Church, which is his body.* Ephes. 1. 22. 23. *There shall be made one fold, and one Pastor,* Ioh. 10. 16. *I beseech you that you all speak one thing, and that there be no Schismes among you, but that you be perfect in one sense, and one judgment,* 1. Cor. 1. 10. *The multitude of believers had one heart, one soul,* Acts 4. 32. *Christ pray'd, that his Disciples might be one,* S. Ioh 17. 11. *I believe one holy Catholique and Apostolique Church.* The Nicene Creed.

The *minor* is made evident (even to the weakest understanding) by the present manifold Schismes and divisions, which are now among *Protestants*, and all other Sectaries, as well in Doctrine as Governement, whereas *Catholiques* are perfectly *one* both in Discipline and Doctrine, all the world over, even to the least Article or point of Faith, being all united to one supreme invisible Head, *Christ Jesus*, and all subordinate to one visible and ministerial Head, the *Pope*, his Vicar on earth. We all resolve our selves in points of Faith into one safe and most unchangeable principle, *I believe the holy Catholique Church*; we look on her, as the immediate and authoriz'd proponent of all revealed Verities, and the infaillible Iudg of Controversies; God himself being the prime Author, and his authority the formal motive, and object of our Faith.

A second Argument for its Unity.

1. AS a natural Unity and connexion of the parts among themselves, and to the Head, is necessary for the being and conservation of a natural body: So the spiritual Unity and connexion of the members among themselves, and to the Head, is necessary for the being and conservation of a mystical body.

2. By

2. But the Church of Christ (as I have proved) is a mystical Body.

3. Therefore a spiritual unity and connexion of the members amongst themselves, and to the Head; is necessary for the being and conservation of the Church of Christ.

The *major* is proved by the parity of reason, which is between a natural and mystical body; for as a natural body must needs die, if all its parts, by which it should subsist, be torn and divided from one another; so also a mystical body perishes, if all its members be devided from one another, and from the Head (whence its spiritual life and motion) by Schisme and Heresie.

The Arguments for Universality.

1. TO be Universal for time and place, is nothing else, but to be coexistent with all time, and to be spread or diffus'd over all places.

2. But the Church of Christ, from the time he founded it, hath been coexistent with all time, and shal be to the worlds end, and hath, and shall be spread over all Nations.

3. Therefore the Church of Christ is Universal (or Catholique) for time and place.

The *major* is proved, because the definition, and the thing defined are convertible.

The *minor* is proved by Scripture, for time thus, *Go &c.* and *behold I am with you all dayes, even to the consummation of the world.* S. Mat. 28. 20. *He gave some Apostles, &c. to the consummation of the Saints,* Ephes. 4. 12. 13. *The Paraclete shall abide with us for ever.* S. John 14. 15. 16. *He* (Christ) *shall raign in the House of Iacob for ever, and of his Kingdome there shall be no end.* S. Lu. 1. 33.

For place thus; *All Nations whatsoever thou hast made shall come and adore before thee O Lord,* Psal. 85. 9. *All Nations shall flow unto it,* Isa. 2. 2. *Go teaching all Nations, &c.* S. Mat. 28. 20. *Their sound went out over all the earth, &c.*

I resume the Argument, and make it thus.

1. That Church vvhich is not universal or Catholique for time and place, is not the Church of Christ.
2. But the Protestant Church (and the like may be said of all other Sectaries) is not universal) or Catholique for time and place.
3. Therefore the Protestant Church is not the Church of Christ.

The *major* haith been proved before.

minor is proved, because before *Luther*, (vvho lived little above sixscore years ago) there vvere no Protestants to be found in the vvhole vvorld, as hath been proved by us, and confess'd by our adversaries. To vvhich you may add, they have never yet been able to convert any one Nation from Infidelity to the Faith of Christ, nor ever had communion vvith all Nations, nor indeed any perfect communion among themselves; therefore they cannot be the Catholique Church.

Fathers for Unity and Universality.

IN the second Age Irenæus; *We must obey those Priests that are in the Church, those that have a succession from the Apostles, &c. and all the rest vvho have departed from the original Succession (vvhere ever they be assembled) to have suspected as Heretikes, or Schismatikes, and all these fall from the truth*, l. 4. c. 43.

In the third Age Origen; *Let the Doctrine of the Church be kept, vvhich is delivered from the Apostles by order of Succession, and remains in the Church to this very day*. præfat. in lib. periarchon.

In the fourth Age Lactantius; *It is only the Catholique* (or universal) *Church that hath the true vvorship and service of God, &c. from vvhich vvhoever departs hath no hope of life*, l. 1. c. ult.

In the same Age *S. Cyril* of Hierusalem, *The Church is called Catholique* (or universal) *because it is spread over all the vvorld from one end to the other*. Catachel. 18.

In the firfth Age S. Auſtin; *We muſt hold the communion of that Church, vvhich is called Catholique, both by her ovvn and ſtrangers,* l. de vers relig. And again, *Whoever is divided from the Catholique Church, hovv laudable ſoever he ſeemens to himſelf to live, &c. he ſhall be excluded from life.* Epiſt. 152.

OBJECTIONS SOLVED.

Ob. THe *Roman Catholiqae Church* is a particular Church, therefore it is not Catholique or Univerſal.

Anſvv. I diſtinguish your antecedent, the *Roman Church*, as taken only for the congregation of *Rome*, or Italy, is a particular Church, I grant, as taken for the vvhole collection of Churches, holding communion vvith the Sea of *Rome*, I denyt it. For ſo it an univerſal Church, containing all particular Churches, as all the parts are contained in the vvhole, and in this acception alſo it is call'd the *Roman Church*, becauſe the particular Roman Church is the Mother Church, and hath a power of Headship and Juriſdiction over all the reſt.

Ob. Hovv can a Church of one denomination be univerſal?

Anſvv. I have told you already, by the extent and latitude of her povver, vvhich is over all. So a particular man is call'd a *General*, by reaſon of his povver over all the *Army*.

Ob You communicate not vvith us, and many others, therefore your communion is not Catholique or Univerſal.

Anſvv. I grant the antecedent, but deny the conſequence, for univerſal communion requires not communion vvith all particular Sects or perſons, but only vvith all true Believers, no, *A man that is an Heretique, after the firſt and ſecond admonition avoid.* Titus 3. 10. 11.

ARTI-

ARTICLE V.

The Churches Infallibility demonstrated.

OUr Tenet is, That *the Roman Catholike Church is the highest visible Judg of controversies, and that she is infallible, both in her propositions, and definitions of all points of Faith; having a power from God to oblige all men to believe her, under pain of damnation*; proved thus.

The first Argument for her infallibility.

1. No man by hearing (or believing) Christ, can hear an errour in Faith.
2. But every man by hearing the Church heares Christ.
3. Therefore no man by hearing the Church can hear an errour in Faith, therefore she is infallible.

The *major* must be granted, otherwise you charge Christ to be the Author of damning lyes.

The *minor* is proved; *He that heareth you* (the Church) *heareth me, and he that despiseth you, despeseth me*, S. Luk 10. 16. The consequences are both unavoidable.

A second Argument for her Infaillibility.

1. NO man can be damned for not believing an errour in faith.
2. But every man shall be damned for not believing the Church.
3. Therefore no man can believe an error in faith by believing the Church.

The *major* is proved, because otherwise God were a tyrant,

tyrant, in damning us for not believing a lye, vvhich contradicts himself.

The *minor* is as evident; *He that vvill not hear the church. Let him be to thee as an Heathen and a Publican*, S. Mat. 18. 18. *He that knovveth God, heareth us, and he that heareth us not, is not of God; in this vve knovv the spirit of truth, and the spirit of error.* 1. Iohn 4. 6. *Go ye preaching the Gospel to all creatures, &c. He that beleeveth not shall be condemned.* S. Mark 16. 16.

A third Argument for her Infallibility.

1. IF Christ be alvvayes vvith his Church, and have made her the pillar and firmament of truth, against vvhich the gates of hell [Heresies] shall not prevail, and given her the Holy Ghost to assist her to all truth, so that her definitions in an approved General Council are the very dictates of the Holy Ghost; then is it impossible the Church should erre in Faith.

2. But all this Christ hath done for his Church.

3. Therefore it is impossible the Church should erre in Faith.

The sequel of the *major* is manifest by the very terme of the supposition.

The *minor* is proved; *Go ye teaching all Nations, &c.* and *behold I am vvith you all daies*, (he is vvith her teaching) S. Mat. 28. 20 *The house of God vvhich is the pillar and firmament of truth.* 1. Tim. 15. *The gates of hell shall not prevail against it.* S. Mat. 16. 18. *He vvill give you another Paraclete that he may abide vvith you for ever. &c. He shall teach you all things, and suggest to you all things vvhatsoever I shall say to you* (all points of Faith) S. Iohn 14. 16. *He shall teach you all truth* (no errours) S. John 16. 13. *It hath seemed good* (say the Apostles in Council) *to the Hol Ghost, and to us.* Acts 15. 28.

The consequence is confirmed, because vvere not the

Church

Church infaillible in things of faith, we could have no infaillible assurance at this distance, what were the word of God, what not; or what the true sense and meaning is of any one book, or chapter in the whole Bible, nor consequently of our salvation, since *Without faith it is impossible to please God, Heb.* 11. 6.

The fourth and last Argument for her Infallibility.

1. THe Church hath a power from God, to oblige all men under pain of damnation to believe her in her Propositals and definitions of Faith.
2. But she could not have such a power from God, unless she were infaillible in her Propositals and definitions of Faith.
3. Therefore she is infaillible in her Propositals and definitions of Faith.

The *major* is proved by all those texts abovecited, in the first and second Argument, as also by the Councils of all ages, which command all men under pain of damnation to believe and subscribe to her Decrees and definitions of faith, which hath accordingly been done, both by the Fathers, and all true believers.

The *minor* is proved by reason, because it were not consistent with the justice, mercy, or veracity of God, to give a fallible and erring judg such a power in things of that high consequence.

An Argument for the Churches Supreme power of Judicature.

1. THat is the supreme judg in every cause, who hath an absolute power to oblige all dissenters to an agreement, and from whom there can be no appeal in such a cause.
2. But the Catholique Church hath an absolute power to oblige all that disagree in controverted points of Faith, nor is there any appeal from her decision.

3. The-

3. Therefore the Catholique Church is supreme judg in controverted points of Faith.

The *major* is manifest by induction in all Courts of judicature; the *minor* hath been proved above, by the first, second, and fourth arguments.

Fathers for this point.

IN the second age Irenæus, *Where the Church is, there is the Spirit, and where the Spirit of God is, there is all grace*, l. 3. c. 40 And again, *We must believe those Priests that are in the Church, those that have a succession from the Apostles, who together with Episcopal power, have according to the good pleasure of the Father received the certain gift of truth*, l. 1. c. 49. and 62. *The Church shall be under no mans judment, for to the Church all things are known, in which is perfect Faith of the Father, and of all the dispensation of Christ, and firm knowledg of the Holy Ghost, who teacheth all truth.*

In the third Age Origen, *That only is to be believed for truth, which in nothing disagrees from the tradition of the Church.* And *in our understanding Scripture, &c. we must not believe otherwise, then as the Church of God hath by succession delivred to us* Præfat. in lib Periarch.

In the same Age S Cyprian, *The spouse of Christ cannot be defiled with adultery, she is pure and chast.* De Unitat. Eccles. And a little after, *Whoever divides from the Church, and cleaves to the adultaresse, is separated from the promises of the Church: he cannot have God his Father, that hath not the Church his Mother.* And again, *To Peters Chair, and the principal Church, infidelity or false faith cannot have access*, Epist. 55.

In the fourth Age Lactantius Firmianus: *It is only the Catholique Church that hath the true worship of God, this is the well-spring of truth, the dwelling place of faith, &c.* l. 3. c. ult.

In the same Age S. Cyril of Hierusalem. *The Roman Faith*

Faith commanded by the Apostles cannot be changed, l. 3. c. 4. *in* apolog. cont. Ruffin.

In the firfth age Vincentius Lyrinenſis: *All thoſe that will not be accounted Heretiques, muſt conforme themſelves the decrees of œcumenical Councils.* adverſ. hæreſ. c 41.

In the ſame Age S. Auguſtine: *I knovv by divine revelations, that the Spirit of truth teacheth it* (the Church) *all truth.* l. 4. de Baptiſm c 4. And again, *To diſpute againſt the vvhole Church is moſt inſolent madneſs.* And *I my ſelf vvould not believe the Ghoſpel vvere it not that the Authority of the Church moves me to it*, cont. Epiſt fundam. c. 5.

I novv reſume the principal argument, and retori it thus upon our adverſaries.

1. The Catholique Church is infaillible in her propoſals and definitions of Faith
2. But the Proteſtant Church (and the like of all other Sectaries) is not infaillible in her propoſals or definitions of Faith.
3. Therefore the Proteſtant Church is not the Catholique Church.

The *major* hath been fully proved before: The *minor* muſt be granted by our adverſaries, becauſe they have no other vvay to excuſe themſelves from being Heretiques in their revolt from our Church, but by falſly pretending the vvhole Church err'd in faith, and taught idolatry and ſuperſtition for 900 or a 1000. years together, till they began their bleſſed reformation: a moſt blaſphemous evaſion (as hath been proved before) by vvhich they have excluded themſelves from all poſſible aſſurance of true Faith or ſalvation; and therefore to arrogate infaillibility to themſelves, vvhich they deny to the vvhole Church, vvere a moſt frontleſſe impudence.

Note here for your better underſtanding this vvhole queſtion, that vvhen vve affirm the Church is infallible in things of Faith, by the vvord (*Church*) vve underſtand not only the Church diffus'd over all the vvorld, unanimouſly teaching, vvhoſe doctrines of Faith vve hold to be infa-

be infallible, but also the *Church* represented in a council perfectly œcumenical (that is to say, call'd out of the vvhole vvorld, and approved by the Pope) vvhose definitions of Faith vve hold to be infallible.

Objections from Scripture and Reason solved.

Ob. ALl the Israelites adored the golden calf, therefore the vvvhole Church err'd.

Answ. *Moses* and the *Levites* did not, who vvere many thousands, *Exod.* 32. *Numb.* 3. 39. therefore both those Propositions are false.

Ob. The Jews council err'd in condemning Christ.

Answ. No vvonder it vvas not perfectly œcumenical, for Christ himself was then Head of the church on earth, and the highest authority vvas him, not in the Iews council; and if the Iews church could erre, it doth not follow that the church of Christ can; *For it vvas built* (as S. Paul sayes) *on better promises.*

Ob. *S. Peter* err'd in Faith, vvhen *S. Paul* contradicted him to the face.

Answ. No, it vvas only in a matter of fact or conversation, according to *Tertullian, l. præscrip. c.* 23. by withdrawing himself, and refusing to eat vvith the Gentiles for fear of the Ievvs, *Gal.* 2. 12.

Ob. Christ blamed the incredulity of his Disciples in not believing his Resurrection, *S. Mark* 16. 14.

Answ. He only blamed their slowness in believing it, not any error in Faith, or loss of Faith in them, seeing they had it not before, for they understood not what Christ had said to them of it, as appears *S. Lu.* 18. and *S. John* 20. they did not knovv all points of Faith at once, but by degrees.

Ob. Every man is a lyar.

Answ. In his ovvn particular be it so, yet the Holy Ghost can and vvill teach the church all truth; he is no friend to truth that condradicts it: and albeit man of himself may erre, yet by the Holy Ghost he may be guided so, that he erre not.

Ob. Try all things, hold fast that which is good, 1. Thes. 5. Believe not every Spirit, but try the Spirits, if they be from God, 1. Ioh. 4.

Answ. Try them by the churches authority and Apostolical tradition, that is the touchstone, not the dead letter, humane reason, or the private Spirit.

Ob. The church may erre, at least in points which are not fundamental.

Answ. All that God hath revealed is fundamental, at least for the formal motive of belief, to wit, the divine authority revealing (though not always for the matter) and if it be once sufficiently propos'd to us by the church, as so revealed, we are then bound to believe it; so that their distinction of fundamentals and not fundamentals, is idle: Besides, if the church be infallible in fundamentals, then Protestants are Schismatiques at least, in revolting from her for points not fundamental, or necessary to salvation, and sin against charity, by accusing us of idolatry.

Ob. Those things only are fundamental which are absolutely necessary to salvation, and every man is bound explicitely to know and believe.

Answ. If this were true, the Bible, or written Word (which you will have to be the only rule of Faith and iudge of controversies) were not a fundamental; for Faith depends not essentially on writing, but on hearing. Many were good Christians and saved, before any of the new Scripture was written, or received among them, the first Gospel not being written till seven or eight years after the death of Christ.

Ob. In *Gregory* the Greats time the Discipline and Doctrine of the church was alter'd and corrupted.

Answ. That can not be, for from *S. Gregory* the Greats time to this day, even the least substantial part of either hath not been lost, or changed, as is visible in all the councils, Liturgies, and constitutions of the Church.

Ob. That which may happen to any one particular man

man or church, may happen to all: But it may happen to any one particular man or church to erre in Faith, therefore to all.

Answ. I distinguish the first Proposition, that which may happen to one, may happen to all, in a divisive sense I grant, in a collective I deny, and so granting the second Proposition, I deny the consequence; for it proceeds from a divided to a compounded sense, and is as equivocal as this: That which may happen to any one egg in the Parish, may happen to all; but it may happen to any one egg in the Parish to go into your mouth at once, therefore it may happen to all the eggs in the Parish to go into your mouth at once.

Ob. The Apostles were not each of them to depend on the decrees of the church.

Answ. True, the church was to depend on them, as on the first Masters and Proposers of Fait, who had each of them a peculiar prerogative of divine assistance, and infallibility in matters of Faith, yet were they each consonant to other in all their Doctrines of Faith. and whatever was taught by any of them, was stedfastly believed by all.

Ob. The church hath now no new revelations, nor can she make any new points of Faith, therefore we are not bound to believe her definitions.

Answ. I grant the antecedent, but deny the consequence; for though she can make no new points, yet she can explicate the old, and render that clear, which was before obscure, and can define against new Heresies.

Ob. The spiritual man judgeth all things, 1. *Cor.* 2. 15.

Answ. By the rule of Apostolical Tradition, I grant, by humane reason or the private spirit I deny, and such a spiritual men is in the church, as a part in the whole, not out of it, with Sectaries.

Ob. Right reason is the only judg of controversies, therefore every mans private reason must be judg for himself.

Answ. The antecedent I have already sufficiently refuted, and I also deny the consequence, as the most grosi and unreasonabl asseertion of all otherr, (though Mr. *Chillingvvorth's* chiefe ground) vvhich appears thus.

First, as contradicting the Word of God, vvherein we are taught. *That the things vvhich are of God, no man knovvs but the Spirit of God.* 1. Cor. 2. 11. *No man can say our Lord Jesus* (with true faith) *but in the Holy Ghest.* 1. Cor. 12. 3. *By grace vve are saved through faith, and that not of our selves, for it is the gift of God.* Ephes. 2. 8. *We are not sufficient to think any good thing our selves, as of our selves, but our sufficiency is from God.* 2. Cor. 3. 5. We must captivate our understanding to the obedience of faith.

Secondly, because divine revelations are not to be admitted, or rejected, for their seeming consonancy or repugnance to every mans private reason; but for the authority of the church proposing, as the immediate motive, and the authority of God revealing, as the highest motive of our faith, into vvhich it is ultimately resolved; nor can any thing be more rational, then to captivate and even renounce private reason, vvhere God the Author of reason commands it.

Thirdly, because if every mans private reason is to judg for himself in matters of Religion, then all the Hereties that ever yet vvere in the vvorld, vvere good and sound Doctrines; for there vvas never any Sect of Heretiques, vvho did not pretend both to reason and Scripture for their Tenets (how damnable soever) and some of them, such as vvere unanswerable by humane reason, setting aside the churches authority and Apostolical tradition. For vvho can prove by private reason, or by all the reason of man against the *Arians*, that a spiritual and indivisible substance (such as God is) could beget a naturol Son of himself, vvithout a mother? or against the *Sabellians* and *Trinitarians*, That the same indivisible Essence or Divine Nature can be at once in three distinct Persons, the Father, Son, and Holy Ghost? or against *Nestor* and *Eutiches*,

That

That the ſame indiviſible Eſſence or Divine Nature can be at once in three diſtinct Perſons, the Father, Son, and Holy Ghoſt? or againſt *Neſtor* and *Eutiches*, That one perſon can ſubſiſt in tvvo different natures, the divine and humane in Chriſt, vvhich notvvithſtanding are high fundamentals in Chriſtianity. In all theſe, and many others, private reaſon muſt either bend the knee, and be captivate to faith, or become Atheiſm.

Finally, becauſe if private reaſon vvere the only judg controverſies, it vvould evidently follovv, the General councils of all former ages, (which have commanded all perſons under pain of damnation to obey their definitions, and ſubmit to their Decrees) vvere the moſt tyrannical and unjuſt Aſſemblies that ever vvere, in uſurping ſuch a povver over mens conſciences, and conſequently that there neither is, nor ever vvas any ſuch thing on earth, as a church (or obliging guide in matters of faith) and church-government

Ob. You therefore believe the church to be infallible, and vvhatever elſe you believe, becauſe you judg it reaſon to believe it, and your very act of faith it ſelf is an act of reaſon; therefore reaſon is the only judg of controverſies.

Anſvv. The diſcourſe and approbation of reaſon is alvvayes a previous and neceſſary condition, to our deliberate and rational acts of faith, and the very acts themſelves are acts of reaſon, not diſcourſing, but ſimply aſſenting: All this I grant, yet I deny your conſequence, becauſe our acts of faith are not ultimately reſolved into private reaſon (vvhich often is inforc'd to captivate) but into the authority of God revealing, and the church propoſing. *I believe it* (ſaith *Tertullian*) *becauſe it is impoſſible* (viz. to humane reaſon.)

Ob. There is no Apoſtolical Tradition for the churches *Infallibility*.

Anſvv. Yes, a more univerſal one, then for the very Canon of Scripture it ſelf: (vvhich notvvithſtanding you believe

believe on that score, if at all) For there is not any one book, either of the Old or New Testament, vvhich hath not been rejected by some Heretique or other: if therefore it be sufficient proof of an universal tradition for the vvhole Canon of Scripture, that some one or two General Councils only have set down the number and names of all the books of Scripture, though not vvithout some variety, and that the Fathers have given testimony to them, some to some books, some to others, but few to all, and that the church in after-ages hath accepted them for such, hovv much more universal is the tradition for the churches infallibility, vvhich is vertually decided and attested by the Anathema's, and definitions of all the General Councils that ever were, condemning all vvho did not humbly obey and subscribe to them, every decision being attested by all the Fathers, (no one contradicting or condemning the stile) and most unanimously accepted by the vvhole church of afther ages.

Objections from Fathers and Councils solved.

Ob. THe Council of *Frankford* condemned the second Nicene Council for giving Soveraign honor to Images, as you may see in the preface of the Caroline books.

Answ. The second council of *Nice* allovves no such honor to images, but only a salutation or honorary vvorship, not true *Latria* (or Soveraige honor) vvhich it defines to be due to God only, *Acts* 1. 7. The Caroline books are of no authority, they say that council vvas not approved by the Pope, vvhich is false, and that it vvas held at *Constantinople* in *Bythinia*, vvhereas *Constantinople* is in *Thrace*.

Ob. The *Lateran Council* under Pope *Leo* 10 Sess. 11 defined, a *Pope to be above a Council*, and the *Council of Constance* Sess. 4. defined a Council to be above a Pope.

Answ. Neither part was ever yet owned by the church

for an œcumenical decree or definition, and if it vvere, it vvould be anſvver'd, that the *Lateran Council* defined only a Pope to be above a Council taken vvithout a Pope, or not approved, and that the Council of Conſtance only defined a Council approved by a Pope, to be above a Pope vvithout a Council, vvhich definitions are not contradictory, no more then to ſay, one part of any thing is bigger then another, and the vvhole bigger then both; ſo that from hence it cannot be inferr'd, that either Council err'd; nor vvas either decree approved by the Pope.

Ob. The Council of *Baſil* defined, *That a Council vvas above a Pope.*

Anſvv. The Decree vvas not approved, nor any other of that Council, but only ſuch as concerned Church benefices See *Engenius* vvith *Turrecremata.* l. 2. c. 100.

Ob. The Council of *Ariminum* defined *Arianiſm.*

Anſvv. It did not, and that equivocal decree vvhich vvas there made, vvas never approved by the Pope; and the Fathers themſelves, (vvho vvere deluded by the Arians, vvith vvords that bore a double ſenſe, vvhen they perceiv'd the fraud) lamented, and renounced the fact.

Ob. The Council of *Trent* err'd, by adding to the Canon of Scripture

Anſvv. It did not: The third Council of *Carthage* approved all the ſame books by name excepting *Baruch*, vvhom they comprized vvith the Prophet *Hierem*, vvho Secretary he vvas and this 1200 years ago.

Ob The Fathers err'd ſome in one thing, ſome in another.

Anſvv. A part, I grant, all together (ſpeaking of any one age) I deny, and they all ſubmitted to the Church; and ſo do likevviſe our Schoolmen, vvho differ only in opinion concerning School-points undefined, not in faith.

Ob. S. Auſtin tells *S. Hierome*, that he eſteems none but the vvriters of the Canonical books to have been infallible in all they vvrite, and not to erre in any thing.

Anſvv.

Answ. Neither do vve, vve esteeme not the vvriters of Councils infallible in all they vvrite, nor yet the councils themselves, but only in the œcumenical decrees, or definitions of Faith.

Ob. S. Augustine Epist. 112. sayes, We are only bound to believe the canonical Scriptures, vvithout dubitation; but for other vvitnesses, according to the vveight of their authority.

Answ. He speaks in a particular case, in vvhich nothing had been defined by the Church; namely, Whether God could be seen vvith corporal eyes? but the Decrees of generall councils are of divine authority, as vvé have proved; and therefore according to *S. Augustine*, to be believed vvithout dubitation.

Ob. S. *Athanasius* (in his Epistle to the Bishops of *Africa*) tells the Arians, they in vaine ran about to seek councils, since the Scripture is more povverful then all councils.

Answ. He sayes it vvas vain for them, vvho had rejected the general Council of *Nice*, nor doubt vve but the Scripture hath in many respects a preheminence above the definitions of general councils, and a higher degree of infallibility, yet these also are infallible in points of faith.

I conclude this Article vvith that Decree of the council of *Basil*, *The Catholique Church is inriched vvith so great privileg by Christ our Saviour, &c. That vve firmly believe she cannot erre in those things vvhich are necessary to salvation*, Anno Dom. 1431. respons. Synod. de authoritate Concilii Generalis.

ARTICLE VI.

The true Church demonstrated by her Sanctity and Miracles.

OUr Tenet is, *That the Roman Catholique Church is knovvn, and evidently distinguish'd from all false Churches*

Churches, not only by the marks and properties by us premised, but also by her sanctity and power of doing miracles; and is proved thus.

THE ARGUMENT.

1. THat is the true Church, and lavvful Spouse of Christ, vvhich is eminent for Sanctity of Discipline and Doctrine, and for Miracles.
2. But the Roman Catholique Church, and no other, is eminent for Sanctity of Discipline and Doctrine, and for Miracles.
3. Therefore the Roman Catholique Church, and no other, is the true Church, and lavvful Spouse of Christ.

The *major* for Sanctity is proved by that Article of the Apostles Creed, *I believe the hol. Catholique Church*, as also by these texts of holy Scripture; *Christ gave himself for his Church, cleansing her by the laver of vvater* (Baptism) *in the Word, that he might present her to himself a glorious Church, not having spot or vvrinkle, but that she might be holy and unspotted.* Ephes. 5. 27. *These things ye vvere* (saith S. Paul) *but, ye are vvash'd, but ye are sanctified, but ye are justified in the name of our Lord Jesus-Christ, and the Spirit of our God.* 1. Cor. 6. 10. *A good tree brings forth good fruit, & their fruit ye shall know them.* S. Mat. 7. 17. 29 *Strait is the gate, and narrow the vvay vvhich leads to life, &c. If thou vvilt be perfect, go and sell all thou hast, and give to the poor, &c. and come and follow me.* S. Mat. 19. 21 *There be Eunuchs vvho have gelded themselves for the Kingdom of heaven, he that can take, let him take.* S. Mat. 19. 12. *Obey your Prelates, and be subject to them, &c.* Heb. 13. 17.

Now that the Roman Catholique Church hath abounded vvith, and brought forth Saints in all ages (vvhich is a pregnant and convincing proof of our second Proposition) is manifest by the Chronicles and Martyrologies of the vvhole Christian vvorld.

S. *Auguſtine*, and his fellovvs, vvho converted England, vvhen they were received into Canterbury (ſaith *Hollinſhed part* 1. *p.* 100.) began to follow the trade of the Apoſtles, exerciſing themſelves in continual prayer, faſting, vvatching, and preaching, deſpiſing all vvorldly things, and living in all points according to the doctrine vvhich they taught.

S. *Francis*, S. *Bennet*, and *Dominick*, vvere all eminent for ſanctity of life, as the Magdeburgian Centuriſts confeſs, *Centur.* 13. *col.* 11. 79. but I never yet heard of any Proteſtant Saints in the vvorld: Add hereunto vvhat the Catholique Church teaches, That the Commandements are poſſible, nay muſt be kept; ſhe teaches the neceſſity of contrition, confeſſion, and ſatisfaction, vvith many other penal practiſes of ſelf-denial; ſhe teaches obedience to Prieſts and ſpiritual Paſtors, in things belonging to the ſoul, and the Governement of the church; ſhe teaches much faſting, prayer, and mortification; ſhe exhorts to good vvorks, voluntary poverty, caſtity, and obedience.

The contrary to all vvhich holy doctrines are taught by Proteſtants, and other Sectaries.

Her churches are open, and divine Service ſaid not only on all Sundaies and Holy daies, but every day in the vveek, and that the greateſt part in the forenoon. There is five times more preaching and catechiſing, and ten times more faſting and praying in the Catholique church, then in the Proteſtant; her Sacraments are more and more frequented, and inſtead of an innumerable multitude of religious men and vvomen that are in the Catholike church, vvho have freely forſaken all things to follovv Chriſt, and totally relinquiſh'd the riches, pleaſures, and preferments of this life to ſerve him the remainder of their daie, in vovvs and practiſes of holy poverty, obedience, and chaſtity. Proteſtants have an innumerable company of Sects and Sectmaſters, that daily ſpring out of their ſtock, ſuch as are continually broaching new hereſies, and alvvayes at defiance one vvith another.

The *major*, as to the power of miracles, is proved by theſe promiſes of Chriſt, *He that believeth in me, the vvorks that I do, he ſhall do, and greater.* S John 14. 10. *Thoſe that believe in me, theſe ſignes ſhall follovv: in my Name they ſhall caſt out devils, they ſhall lay hands upon the ſick, and they ſhall be vvhole.* S. Mark 16. 17.

The *minor* is proved by theſe enſuing undeniable teſtimonies; firſt Proteſtants, and other Sectaries pretend, that miracles have ceaſed ever ſince Chriſt and his Apoſtles time, becauſe they and their Sect-maſters have never yet been Able to do any, a ſure conviction that they want this Mark. Secondly, hiſtories (as vvell of enemies as friends) have recorded many famous miracles vvrought in all ages by the Catholique Church. The *Magdeburgian Centuriſts*, although Proteſtants (ſuch is evidence & force of truth) have recorded many great miracles done by Catholikes in their 13. c. of every century for 1300. years together after Chriſt.

S *Francis* of *Aſſiſium*, fifteen daies before his death, had vvounds freshly bleeding in his hands, feet, and ſide, ſuch as Chriſt had on the Croſs, and this by miracle, *Mat. Paris.* pag. 319 One *Paul From* having ſtoln tvvo conſecrated Hoſts of the B. Euchariſt out of a church, ſold one of them to the Ievvs, vvho out of malice and contemp ſtab'd it, ſaying, *If thou be the God of the Criſtians, manifeſt they ſelf*, vvhere-upon bloud miraculouſly iſſued out of the Hoſt. for vvhich fact 38. of them vvere burnt at *Knoblock* in *Brandenburg*, and all the reſt of the Ievvs vvere bauiſhed out of that Marquiſate. This is recorded by *Pontianus* in his fifth book of memorable things, and by *John Manbus* pag. 87. as alſo by *Oſiander. Epiſt.* 116. p. 28. notvvithſtanding this confeſſion of adverſaries, I vvill alſo add ſome Fathers.

Fathers

Fathers for this point

IN the third Age S. *Cyprian*, *A certain vvoman* (saith he) *vvhen she vvould vvith unvvorthy hands have opened her coffer, vvherein vvas the holy thing of our Lord* (the B. Eucharist) *fire sprung up, vvheroby she vvas so terrified, that she durst not touch it.* Sermon de Lapsis

In the fourth Age *Optatus* relates hovv the *Heretiques caus'd the Eucharist to be throvvn to dogs, vvhich dogs thereupon all raging tore their Masters in pieces, as guilty of the holy Body.* l. 2. contra Donatist.

In the same Age S. *Gregory Nyssen* recounts hovv S. *Gregory Neocesariensis* by his faith and prayers removed a mountain to make roome for the foundation of a church, according to that promise of Christ, *If you have faith as a Mustard seed, you shall say to this mountain, remove from hence thither, and it shall be done, and nothing shall be impossible to you,* S. Mat. 17. 20 for vvhich miracle he vvas called *Thaumaturgus*, *in l. de vita S. Gregor.* *Nicephorus* hath recorded the same miracle, l. 6 c. 7.

In the same Age S. *Chrysostome* affirms, that *not only the reliques of* S. Peter *and* Paul *did miracles, and cured diseases,* Acts 5. 12. 15. 19 *But also the reliques of many other Saints*; and he exemplifies in S. *Babilas* the Martyr, whose miracles he records, *l. de Babil. Martyre. tom.* 5. inferring from thence against Infidels, that Christ is God; who hath vvrought such vvonders by the dust of his servants.

In the same Age S. *Ambrose* reports, That his Brother *Satyrus* vvas miraculously preserved from drovvning in a shipvvrack by the B. Sacrament of the Eucharist which he had fastened in a stole about his neck. *Funeral Oration on the death of Satyrus.* c. 7.

In the fifth Age S. *Augustine*, having recounced many miracles vvrought at S. *Stephens* Monument, vvhich he himself vvas an eye-vvitness of, affirms at length, that *if he should record all that he knevv to have been done, he must fill boo..s,* l. de civitat. Dei 22. c. 8.

OB

OBJECTIONS SOLVED.

Ob. MIracles have ceased ever since Christ and his Apostles.

Answ. You contradict the plain promises of Christ made to his Church without limitation as also the Histories and Records of all Christendome.

Ob. Signs and miracles were given to unbelievers, not to believers, therefore they are now unnessary.

Answ. No, they are not, for they very much confirm the immediate care and providence of God over his church, they excellently demonstrate his omnipotence, and there be many disbelievers still, the more the pity.

Ob. Why do not then your Priests do miracles? we would be glad to see some of their doing.

Answ. Because of your incredulity, as our Saviour told the Jews, S. Mat. 17 19. yet they do many in Gods appointed time and place, (as the Records of the church will testifie) though not to satisfie your sinful curiosity. See *Francis a S. Clara* in his *Paralipomena*, who recounts many great and evident miracles.

ARTICLE VII.

The Popes Supremacy asserted.

OUr Tenet is, *That the Pope, or Bishop of Rome, is the true Successor of* S. Peter, *and Head of the whole Church of God*, which hath in part been proved already, by our Catalogue of Chiefe Pastors, (who were all Popes of Rome) and by the Councils of all Ages, approved by them, and owning them for such, and is yet further proved thus.

The

The first Argument.

1. THe Foundation hath a prehemınence of firmitude and ſtability before the reſt of the building vvhich is founded on it, and the Shepheard is Head of his Flock, and above his Sheep.
2. But S. Peter, next after Chriſt himſelfe, vvas the foundation of the vvhole church, and Paſtor of the vvhole flock.
3. Therefore S. Peter next after Chriſt, had a prehemınence over the vvhole Church, and was Head of the vvhole flock, and above all the other sheep, of vvhich number vvere the reſt of the Apoſtles.

The *major* is proved, becauſe the foundation ſupporteth the reſt of the building; (*We are built on the foundation of the Apoſtles and Prophets, Jeſus-Chriſt himſelf being the chief Corner-ſtone,* Epheſ. 2. 20.) and the Shepheard hath a povver to feed and govern his vvhole Flock.

The *minor* is proved, *Thou art* Peter, *and upon this Rock vvill I build my Church*, S. Mat 16. 18. (the vvhole vvas built on him) and for a revvard of Peters ſpecial dilection, (for he loved Chriſt more then the reſt of the Apoſtles) he ſaid to him; *Feed my lambs, feed my lambs, feed my sheep*, S. Iohn 21. 16. 17. 18. (a Commiſſion to feed all vvithout exception.)

Another Argument.

1. HE that is by Gods appointment to confirm others in the Faith, and is generally ſet before others in the Schripture, muſt needs be greater then thoſe others in povver and dignity.
2. But S. Peter by our Saviours ovvn appointment, vvas to confirm the Apoſtles in the Faith, and is generally prefer'd before them all in holy Scripture.

3. The

3. Therefore S. Peter vvas above the reſt of the Apoſtles in povver and dignity, and therefore the Head and Primate of the reſt.

The *major* is proved, becauſe the ſtronger is not confirmed by the vveaker, nor the leſs vvorthy to be ſet before the more vvorthy, generally ſpeaking.

The *minor* is proved, *I have pray'd for thee, Peter, that thy faith fail not; and thou being at length converted, converted, confirm thy Brethren*, S. Lu. 22. 31. *The names of the twelve are theſe, the firſt* Simon, *vvho is called* Peter, *&c. S. Mat.* 10. 2. S *Mark* 3. *Lu.* 2. and *Acts* the 1.

What hath been ſaid to prove S. Peters primacy, proves alſo the primacy of his Succeſſour, the Pope of Rome.

Fathers for this point.

IN the firſt Age *S. Dionyſius*, the *Areopagite* affirms, That *he and* Timothy *vvere both preſent at the B Virgin* Mary's *death, to behold that Body vvhich gave the beginning of life; and that there vvas alſo preſent, both* Iames *the Brother of our Lord, and* Peter *the Supreme, and moſt antient top of Divines*: He is cited by *S. John Damaſcen, Orat.* 2. *de dormit. deipar. ſub finem.*

In the ſecond Age Irenæus; *All Churches round about ought to reſort to the Roman Church, by reaſon of her more povverful principality*, l. 3. c. 3. and again, *The Roman Church is the greateſt and moſt antient, founded at Rome by* S. Peter, *and* S. Paul, l. 3. cont. Valent. c. 3.

In the third Age Origen; *When the chiefe charge of feeding Chriſts ſheep vvas given to* S. Peter, *and the Church founded upon him, &c. there vvas required of him the confeſſion of no vertue, but of charity.* in c. 6. Epiſt. ad Roman.

In the ſame Age S. Cyprian; *We hold* Peter *the Head and Root of the Church.* Epiſt. ad Iulian. And in another place, he calls the Church of Rome *S. Peters Chair.* Epiſt.

In the fourth Age S. *Basil* calls S. Peter, *That blessed one, who was preferr'd before the rest of the Apostles.* Sermon de Iudicio Dei.

In the same Age S. Athanasius; *Thou are* Peter, *and upon they foundation the Pillars of the Church, that is the Bishops, are fortified.* in Epist ad Pelicem.

In the same Age S. Epiphanius; *He chose* Peter *to be the Captain of his Disciples,* Hæres. 51.

In the same Age S. *Cyril* of Hierusalem, *Peter the Prince* (saith he) *and most excellent of all the Apostles.* Cateches. 2.

In the same Age S. Chrysostome; *The Pastor and Head of the Church was once a poor Fisherman.* Homil. 55. in Matthæum.

In the same Age Ecumenius; *Not Iames, but* Peter *riseth up, as being both more fervent, and also the President of the Disciples.* in c. 1. Actorum.

In the same Age Optatus Milevitanus; *In this Chair sate* Peter *the Head of all the Apostles.* l. 2. cont. Parmen.

In the same Age Eusebius Emissenus. *He first committed his lambs, afterwards his sheep to* Peter, *because he made him not only Pastor, but Pastor of the Pastors.* Sermon de Nativ. S. Pe.

In the same Age S. Ambrose; *Andrew first followed our Saviour, yet* Andrew *received not the primacy, but* Peter. in 2. Cor. 12.

In the fifth Age S. *Augustine* speaking of S. *Peters* penance, sayes, *He cures the whole bodies disease in they very Head of the Church.* Serm 12. de 4 temporibus. And again, *Peter the Head of the Apostles, the Gate-keeper of heaven, and the foundation of the Church.* Epist. 86. And in another place, *Of whom* Peter *the Apostle, by reason of the primacy of his Apostleship, bore the person,* &c. Tract. ultimo in Joannem.

The first *Nicene Council* defined, *That he who holds the See of Rome, is the Head and chief of all the Patriarchs, seeing he is the first, as* Peter, *to whom power is given over*

all Christian Princes, and all their people, as he who is the Vicar of Christ our Lord over all people, and the universal Church of Christ, and whosoever shall contradict this, is excommunicated by the Synod. Can. 39. Arab.

The Council of *Calcedon*: *We throughly consider truly, that all primacy, and chief honour, is to be kept for the Archbishop of Old Rome.* Action 16. See more above in the Councils.

OBJECTIONS SOLVED.

Ob. *Pilate* had power over Christ himselfe, *Thou shouldest not* (saith he) *have any power against me, unless it were given thee from above*, Jo. 19. 11. Therefore temporal Princes are above the Pope.

Answ. I distinguish your antecedent, he had a power of permission over Christ, I grant: a power of jurisdiction, I deny, and so do all good Christians. Nor is your consequence lesse to be deny'd, speaking of spiritual things, and things belonging to Church-Government, in which we only defend the Popes Supremacy, and that without all prejudice to Princes and chief Magistrates in their Supremacy of temporal affairs.

Ob. S. *Paul* sayes, *At Cæsars Judgment-seat I stand, where I ought to be judged, &c. I appeal to Cæsar*: therefore the Emperour is above the Pope.

Answ. S. *Paul* appeal'd to *Cæsar*, as to a Judg of fact, not of right, so that your consequence is false.

Ob. the Kings of the Gentiles over-rule them, but you not so. S. Lu. 22. 25.

Answ. Christ there forbids spiritual superiours to lord it over inferiours, (so the Greek Texte) signifies, yet he there expressely mentions a greater and a lesser, a superiour and inferiour among them.

Ob. Christ is the foundation (of the Church) *and other foundation no man can lay.* 1. Cor. 3. 11.

Answ. Other principal foundation no man can lay, I grant, other subordinate, I deny; for he himself hath laid Peter (*Thou art* Peter, *and upon this Rock will I build my Church*, S. Mat. 16. 18.) and the rest of the Apostles were built on the foundation of them all, though not equally, *Ephes.* 2. 20.

Ob. S. *Cyprian* (*de unit. Eccl.*) sayes, *The Apostles were equal in dignity*. And S. Hierome affirms *the Church was equally founded on them all*. l. cont. Iovin.

Answ. They were equal in their calling to the Apostleship, I grant, in their power of Government and Iurisdiction, I deny: And the Church was equally founded on them all before a Head was constituted, I grant; after a Head was constituted, I deny, and so do those Fathers; S. *Cyprian* saying in the same place, *That Christ disposed the Origen of Unity beginning from one.* (Peter.) And S. *Hierome* tells us, *He chose one of the twelve, that a Head being constituted, the occasion of Schisme might be taken away.*

Ob. One body with two heads is monstrous.

Answ. Not if one be principal, and the other subordinate, or ministerial only, as in our present case. So Christ is the Head of the man, and the man of the woman, 1 Cor. 11. without any monstrosity.

Ob. S. *Gregory* rejects the name of Universal Arch-bishop as Antichristian. *l.* 7. *indict.* 2. *Epist.* 96.

Answ. He rejects it as it excludes all others from being Bishops, I grant; as it only signifies one to be supreme and above all others, I deny, and so doth he himself, saying in the same book (*Ep.* 62.) *If there be any crime found in Bishops, I know no Bishop but is subject to the Sea Apostolique.* And l. 4. indict. 13. Epist. 32. *The care and principality of the Church hath been committed to the holy Apostle and Prince of the Apostle* S. Peter, *yet is not he called Universal Apostle, as if there were no other Apostle but he.* You see in what sense he rejects the word (*Universal.*)

Ob. The first Constantinopolitan council and the coun-

cil

cil of Calcedon, decreed the Constantinopolitan Sea to be equal with that of Rome.

Answ. In certain priviledges, I grant, in original Authority or Iurisdiction, I deny, and so does the said Council of *Calcedon*, saying, *We t roughly consider truly, that all primacy and chief honor is to be kept for the Arch bishop of Old Rome. Action* 16. nor was that Canon of the council of *Constantinople* ever approved by the Pope, though it own'd the Church of Rome to be the Sea Apostolique, and sought but primacy in the second place and after it.

Ob. The council of *Nice* sayes, *Let the antient custome be kept in* Egypt, Lybia, *and* Pentapolis, *that the Bishop of* Alexandria *hath power over all those, because the Bishop of* Rome *also hath such a custome.* Can. 6.

Answ. The Bishop of *Rome* had a custome to permit such a power to the Bishop of *Alexandria*; the Greek Text sayes, *Because to the Bishop of* Rome *also this is accustomed*, which argues him to be above the other.

Ob The Emperours heretofore called and presided in General Councils.

Answ. They call'd them instrumentally, I grant; by way of spiritual Iurisdiction, I deny. And they presided also in them for peace, and ornament, true; for definition or judgment, 't is most false: That always was reserved to the Popes, *I will not sit among them as Emperour* (saith *Constantine* in his Epist. to Pope *Leo* about the sixth General Council) *I will not speak imperiously among them, but as one of them, and what the Fathers shall ordain, that I will execute.* Emperours subscribed councils, not in order to constitution, but execution. *God* (saith *Constantine* to the Nicene council) *hath made you Priests, and given you power to judg us, but you may not be judged of men In Rufin.*

Ob. What think you of Pope *Joane*? was she 'an Universal Bishop also?

Answ. I think him rather a particular fool, who can believe so gross a fable: 't Was the credulous relation of

one *Martinus Polonus*, a silly man, (the only Author for it, though Protestant Writers have falsly cited others) who hath sufficiently discredited his own Narration; For he tells you, she was born at *Mounts* in England; (then having never been any such place heard of) and that she was bred up at *Athens*, an University not then in being, but destroy'd many years before, a prety likely tale.

Ob. You Roman Catholiques, as I have heard, (if the Pope excommunicate a Tyrant or Heretical Prince) hold it lawful for his own subjects to kill him.

Answ. You have heard a loud slander, we abhominate and detest the Doctrine. It is defined by the council of *Constance*, and therefore of faith with us, *That 'tis Heretical, to affirm it lawful for a Subject to kill his Prince upon any pretence Whatsoever.* Sess. 15.

Ob. Mariana the Jesuite printed the Opinion.

Answ. True, by way of Probleme he did, but his book was condemn'd, and publikely burnt by a Provincial council of his own Order.

Ob. At least you hold, the Pope can dispense with your Allegeance to Princes, and if he dispense, you are not bound to keep any Faith with them, or any Heretiques.

Answ. We hold, That our allegeance to Princes is not dispensible by any authority on earth; and are as ready to defend our Prince, or civil Magistrate, with hazard of our lives and fortunes, even against the Pope himself, if he invade them, as against any other enemy. We esteem our selves obliged to keep Faith even with Infidels: And the council of *Trent* hath declared, *That to violate any least point of publik Faith given to Heretiques, is a thing punishable by the laws of God and man.* Sess. 15. 18. What this or that particular Doctor may hold, or the Popes flatterers, if he have any, addes nothing to the *Creed* of *Catholiques*, nor is it justly chargeable on the whole church.

We conclude this whole Treatise of the church by way of corollary, with one short Argument.

1. That is the true Church, and no other, to which all

these foresaid marks and properties plainly agree (viz. a continued *Succession* from Christ to this time 2. *Visibility*. 3. *Unity*. 4. *Universality*. 5. *Infallibility*. 6. *Sanctity*. 7. The *Power of Miracles*, and to be governed by one Supreme Head, and he a Bishop.)

2. But all these foresaid marks and properties agree plainly and undeniable to the Roman Catholique Church, and no other, as hath been proved.

3. Therefore the Roman Catholique Church, and no other, is the true Church.

Having thus character'd and pointed out the Church, we come now to vindicate her particular and most principal Doctrines from all aspersions cast on her by Heretiques. And for our clearer performance of this task, we shall first shew you the Churches Rule of Faith, by which she hath conserved herself infallible, and in the purity of Apostolical Doctrine, to this time, and shall do so to the world end.

ARTICLE VIII.

Of Apostolical Tradition.

OUr Tenet is, *That the true Rule of Christian Faith is Apostolical Tradition; or a delivery of Doctrine from Father to Son, by hand to hand, from Christ and his Apostles, and that nothing ought to be receiv'd as Faith, but what is proved to have been so deliver'd*, which we prove thus.

THE FIRST ARGUMENT.

1. That is now the true Rule of Faith, which was the essential meanes of planting and conserving it at first.
2. But Oral and Apostolical Tradition, not written books,

was

vvas the essential means of planting and conserving it at first.

3. Therefore Oral and Apostolical Tradition, not vvritten books, is the true Rule of Faith.

The *major* is proved, because the Rule of Faith must be immutable, and the same in all Ages, as the Faith it self is.

The *minor* is proved, because the first Gospel vvas not vvritten till eight years after the death of Christ, or thereabouts; in vvhich space the Apostles had preach'd, and planted the Faith of Christ in many Nations, over almost all the vvorld. Add to this, that many Ages vvere pass'd before all the books of Scripture vvere dispersed and accepted for Canonical by the vvhole Church, so that when any difference arose in points of Faith among the Christians of the first Age, they vvere not to enquire vvhat had been vvritten, but vvhether the Apostles had so taught.

A SECOND ARGUMENT.

1. That is the true Rule of Faith, by vvhich vve may infallibly be assured, both vvhat Doctrines Christ and his Apostles taught, and vvhat books they vvrote, and without vvhich we can never be infallibly assured of those things.

2. But by Apostolical Tradition vve may infallibly be assured, both vvhat Doctrines Christ and his Apostles taught, and vvhat books they vvrote, and by no other means.

3. Therefore Apostolical Tradition is the true Rule of Faith.

The *major* is manifest, because in the Doctrines which Christ and his Apostles taught, and the books vvhich they vvrote, are contained all things that are of Faith; therefore the infallible means of knowing them, is the infallible and true Rule of Faith.

The *minor* is proved; becauſe a full report from whole vvorlds of Fathers, to vvhole vvorlds of Sons, of vvhat they heard and ſaw, is altogether infallible, ſince ſenſible evidence in a vvorld of eye-vvitneſſes, unanimouſly concurring, is altogether infallible, hovv fallible ſoever men may be in their particulars; and ſuch a report, ſuch an evidence, is *Apoſtolical Tradition*, for all the Doctrines Chriſt and his Apoſtles taught, and all the books they vvrote; therefore infallible.

A THIRD ARGUMENT.

1. If Chriſt and his Apoſtles have given to the Church of the firſt age (together with all points of Faith) this for Rule of faith, that nothing on pain of damnation ought to be delivered for Faith, but vvhat they had receiv'd from them as ſuch, then it was impoſſible that they ſhould deliver any thing for faith to the ſecond age, but vvhat they had receiv'd from them as ſuch, and ſo from age to age to this time.
2. But Chriſt and his Apoſtles did give the Church of the firſt age (together vvith all points of Faith) this for the Rule of Faith; that nothing on pain of damnation ought to be delivered for Faith, but vvhat they had receiv'd from them as ſuch.
3. Therefore it vvas impoſſible that the Church of the firſt age, ſhould deliver any thing to the Church of the ſecond for Faith, but vvhat they had receiv'd as ſuch from Chriſt and his Apoſtles, or conſequently, that they ſhould erre in Faith.

The *major* is proved; becauſe to make her deliver more for Faith then ſhe had received in this ſuppoſition, the vvhole Church muſt either have forgotten vvhat ſhe had beene taught from her infancy in matters of ſalvation, and damnation, vvhich is impoſſible in a vvhole world of ear and eye-witneſſes, as hath been ſhewed; or elſe the

vvhole

vvhole church muſt have ſo far broken vvith reaſon, which is the very nature of man, as to conſpire in a notorious lye to damn herſelf, and her poſterity, by ſaying ſhe hath received ſuch or ſueh a point for Faith, vvhich in her ovvn conſtienee she knew she had not ſo received, and this is more impoſſible then the former, even as impoſſible, as for men nor to be men; as ſhall be shevved in the next argument.

The *minor* is proved by theſe poſitive texts of Scripture.

Therefore Brethren ſtand ye faſt, and hold the Traditions vvhich ye have learned, vvhether by vvord, or by our Epiſtle. 2. Theſ. 2. 15. *Theſe things vvhich ye have been taught, and heard, and ſeene in me, theſe do ye.* Phil. 4. *So we have preach'd, and ſo ye have believed.* 1. Cor. 14, 15. *How ſhall they believe in vvhom they have not heard? and how ſhall they hear vvithout a Preacher?* Rom. 10 17. *The things that thou haſt heard of me before many vvitneſſes, the ſame commend thou to faithful men vvhich ſhall be fit to teach alſo.* 2. Tim. 2 2. *If any man ſhall preach therevvife then ye have received, let him be* Anathema, Gal. 1. 9. *Although vve or an Angel from heaven preach to you, beſides that vvhich vve have preached to you, be he* Anathema, Gal. 1. 8.

The laſt Argument for Tradition.

1. The make a vvhole vvorld of vviſe and diſintereſted men break ſo far vvith their ovvn nature, as to conſpire in a notorious lye to damn themſelves, and their poſterity (vvhich is the only means remaining to make an Apoſtolical Tradition fallible) ſuch a force of hopes or fears muſt fall upon them all at once, as may be ſtronger then nature in them.

2. But ſuch a force of hopes or fears can never fall on the vvhole vvorld or Church at once, vvhich is diſperſed over all Nations.

3. Therefore it is impoſſible for the vvhole vvorld, or Church

Church at once, to conspire in such a lye, or consequently to erre in Faith.

'T Is the assurance of this impossibility that moves the Church of the present age to resolve her Faith and Doctrines into the precedent age, and so from sons to fathers, up to the mouth of Christ and his Apostles teaching it, saying; *We believe it, because we have received it.*

But if we refer the whole tryal of Faith to the arbitrement of Scripture, I see nothing more evident, then that this one *Argument ad hominem* gives the cause into our hands, since it clearly proves either many controverted Catholike Doctrines are sufficiently contain'd in Scripture, or many Protestant ones are not: and thus I frame my discourse.

ALl Protestant Tenets (say you) are sufficienly contain'd in Scripture; but many Catholike Doctrines (say I) deny'd by Protestants, are as evident in Scripture, as divers Protestant Tenets; therefore many Catholique Doctrines deny'd by Protestants, are sufficiently contain'd in Scripture.

He that has hardiness enough to deny this conclusion, let him compare the texts that recommend the Churches authority in deciding controversies, and expounding Articles of Faith, with those that support the Protestant private spirit, or particular judgment of discretion; let him compare the places that favour *Priestly absolution*, with those on which they ground the *necessity* (not to stand upon the lawfulness) *of Infant Baptism*; let him compare the passages of the Bible for the *Real presence* of our Saviours body in th Eucharist, for the primacy of *S. Peter*, for the authority of *Apostolical Traditions*, though unwritten, with whatever he can cite, to prove the three distinct persons in the *B. Trinity* the consubstantiality of the Son with the Father, the procession of the Holy Ghost from both; the obligation of *Sunday* instead of the *Sabbath*

hath, so expreſly commanded in the Moral Law; and vvhen he has turn'd over all his Bible as often as he pleaſes, I shall offer him only this requeſt, either to admit the argument, or teach me to anſvver it.

The ſame *Syllogiſm* may vvith equal evidence be apply'd to the negative, as vvell as poſitive Doctrines, on either ſide.

All Catholike points deny'd by Proteſtants, are ſufficiently (ſay you) condemn'd in Scripture: But many points imbraced by Proteſtants, are as clearly (ſay I) condemned in *Scripture*, as divers they deny in oppoſition to Catholiques; therefore many points imbrac'd by Proteſtants, are ſufficiently condemn'd in Scripture.

Where does the Bible ſo plainly forbid *Prayer for the Dead*, as this darling errour and fundamental principle of Proteſtancy, that any one, hovvever ignorant, hovvever unſtable, ought to read the holy Scriptures, and unhappyliably judg of their ſenſe by his private interpretation? vvhere is it ſo plainly forbidden to adore Chriſt in vvhat place ſoever vve believe him to be really preſent, as 'tis to vvork upon the Saturdy? Thus if the Bible be conſtituted ſole Rule of Religion, Proteſtants clearly can neither condomn the Catholike, nor juſtific their ovvn.

Teſtimonies of Antiquity for Tradition.

IN the ſecond age Irenæus. *If the Fathers had left us no Scripture at all, ought we not to follow the order of Traditions.* l. 3. c. 4.

In the third age Tertullian. *What I believe I receive from the preſent Church, the preſent Church from the Primitive, that from the Apoſtles, the Apoſtles from Chriſt.* l. de præſcrip. c. 21. 37.

In the ſame age S. Cyprian. *Know that in offering the Chalice* (viz. by mingling water with Wine) *we are admoniſhed to obſerve our Lords Tradition.*

In the ſame age Origen. *In our underſtanding Scripture*

We

we must not depart from the first Ecclesiastical Tradition. Tract. 27. in c. 23. S. Matthæi.

In the fourth age S. Athanasius. *This Doctrine we have demonstrated to have been delivered from hand to hand, by Fathers to Sons.* l. 1. de decret. Concil Niceni.

In the same age S. Chrysostome. *It is evident that the Apostles did not deliver all things by vvriting, but many thinngs vvithout, and these be as vvorthy credit as the others.* On 2 Thes. 2.

In the same age Epiphanius. *We must use Traditions, for the Scriptures have not all things.* Hæres. 61.

In the fifth age S. Augustine: *The Apostles commanded nothing hereof* (Rebaptization) *but that custome vvhich was opposed against* Cyprian *in it, is to be believed to proceed from their Tradition, as many things are which the vvhole Church holds, and are therefore well believed to be commanded by the Apostles, though not written.* l. 5. de baptism c. 23.

The second Nicene Council defines thus: *Whoever shall dare to think otherwise, or teach after the custome of wicked Heretiques, to violate Ecclesiastical Traditions, let him be* Anathema. Act. 7 p. 686. Anno Dom. 781.

The Council of *Sens* thus. *It is a dangerous thing to be in that errour, that nothing ought to be admitted which is not in Scripture; for many things were delivered from Christ to posterity by the hands of the Apostles, from mouth to mouth, the which are to be held without all dubitation.* Decret. 5.

OBJECTIONS SOLVED.

Ob. YOu *have made frustrate the commandement of God for your Tradition.* S. Mat c. 15. v. 4. *Beware lest any man deceive you by vain fallacy, according to the traditions of men* Col. 2.

Answ. These texts are both against the vain Traditions of private men, not against Apostolical Traditions.

Ob. There is no better vvay to decide controverſies, then by Scripture.

Anſvv. Then by Scripture expounded by the Church, and according to the rule of Apoſtolicall tradition, I grant: then by Scripture according to the dead letrer, or expounded by the private ſpirit, I deny. *For ſo* (as *Tertullian* ſayes) *there is no good got by diſputing out of the texts of Scripture, but either to make a man ſick or mad.* De præſcript c. 19.

Ob. All Scripture divinely inſpired is profitable for teaching, for arguing, for reproving, and for inſtructing in righteouſneſs, that the man of God may be perfect, inſtructed to every good Work, 1. *Tim.* 3. 16. 17. therefore Traditions are not neceſſary.

Anſvv. S Paul ſpeaks only there of the old Scripture, vvhich *Timothy* had knovvn from his childhood, (when little, if any, of the nevv could be vvritten) as is plain by the precedent verſe, vvhich vve acknovvledg to be profitable for all thoſe uſes, but not ſufficient; neither vvill any more follovv out of that text, if underſtood of the nevv Scriptures: ſo that your conſequence is vain, and of no force.

Ob. If any one ſhall add to theſe, God ſhall add to him the plagues Written in this Book, Apoc. 22. 18. 19. Therefore it is not lavvfull to add Traditions.

Anſvv. It followves immediately, *And if any one ſhall diminiſh from the vvords of this prophecie, God ſhall take avvay his part out of the book of life.* verſ. 19. By vvhich *S. John* evidently reſtrains that text to the book of his own Prophecies onely; vvhich is not the vvhole rule of Faith, and therefore by that you cannot exclude either the reſt of the Scriptures or Apoſtolicall Traditions from that Rule.

Ob. We may have a certain knovvledg of all things neceſſary to ſalvation, by the Bible, orvvritten Word onely.

Anſvv. No, we cannot; for there have been, are and vvill be infinite diſputes about that to the vvorlds end, as

vve

vvell vvhat books are canonicall and vvhat not, as vvhat the true ſenſe and meaning is of every vvrſe and chapter. Nor can we ever be infallibly aſſured of either, but by means of Apoſtolicall Tradition: ſo that if this be interrupted, and have failed for any one vvhole age together (as Proteſtants pretend it did for many) the vvhole Bible, for ought vve knovv, might in that ſpace be changed and corrupted: nor can the contrary ever be evinced, vvithout nevv revelation from God; the dead letter cannot ſpeak for it ſelf.

Ob. Many other ſignes alſo did Ieſus in the ſight of his Diſciples, which are not written in this book, but theſe are written, that you may believe that Jeſus Chriſt is the Son of God, and that believing, you may have life in his name, S. John 20. 30. 31. Therefore *S. Johns* Goſpel contains all things neceſſary to ſalvation.

Anſvv. I deny your conſequence; for *S. John* omitted many things of great moment, as our Lords Prayer, and his laſt Supper, vvhich are both neceſſary to be believed. And though he ſay, *Theſe things are written that we may believe, and have life*, he ſayes not that theſe things *only* vvere vvritten, or are ſufficient for that purpoſe, vvhich is the thing in queſtion; ſo that he excludes not the reſt of the Goſpells nor Apoſtollical Traditions. And it is no unuſual thing in Scripture to aſcribe the vvhole effect to that vehich is but the cauſe in part; thus Chriſt promiſeth beatitude to every ſingle Chriſtian vertue. *S. Matth.* 5. and S. *Paul*, ſalvation to every one that ſhall call on the name of our Lord, or confeſſe vvith his mouth the *Lord Jeſus*, and believe that God hath raiſed him from the dead. *Rom.* 10. 4. 9. 10. Yet more then this is requitte to ſalvation.

Ob. S. *Luke* tells us, *He hath written of all thoſe things which Jeſus did and taught* Acts 1. 1. Therefore all things neceſſary to ſalvation, are contained in his Goſpel.

Anſvv. He vvrit of all the principal paſſages of his life and death, I grant,)and that vvas vvhole ſcope or intent of

of the Evangelists) of all absolutely vvhich he did and taught, I deny; for in these same chapter he tells us, that during the forty days which Christ remained vvith them after his Resurrection, he often appeared to them, instructing them in the things concerning the Kingdom of God, very fevv of vvhich instructions are mentioned by S. Luke, nor does he or any other of the Evangelists say any thing in their Gospels of the coming of the Holy Ghost, or of the things by him revealed to the Church, vvhich vvere great and many, according to that; *I have many things to say to you*, but you *cannot now bear them, but vvhen the spirit of truth cometh he shall teach you all truth, &c. and the things that are to come he shall shew you.* S. John 16 12. 13 14. Add to this, *That, if all things vvhich Jesus taught and did, should be vvritten, the vvhole vvorld vvould not contain the Books.* S. John c, 21. v. last. therefore your consequence is false, and that saying of S. *Luke* is to be limited.

Ob. At least the vvhole Bible contains all things necessary to salvation, either for beleife or practise for all sorts of men vvhatsoever, and that explicitly and plainly. Therefore the Bible is the rule of Faith.

Answ. I deny both antecedent, and consequence The three Creeds are not there; the foure first Councels are not there; there is nothing expressly prohibiting Poligamy or Rebaptization, nor expressly affirming three distinct Persons in one divine nature, or the Sons Consubstantiality to the Father, or the procession of the H. Ghost from both, or that the H. Ghost is God, or for the necessity of Infant Baptism, or for changing the Saturday into Sunday, &c. all vvhich notvvithstanding are necessary to be knovvn for the vvhole Church, and to be believed by us in particular (as Protestants vvill acknovvled) if they be once sufficiently propos'd to us by the Church. Nor is it sufficient, vve believe all the Bible, unlesse vve also believe it in the true sense, and be able to confute all heresies out of it, (I speak of the vvhole Church) vvhich

can never do, vvithout the Rule of Apostolicall Tradition, in any of the points forementioned.

Ob. Doubtlesse for speculative points of Christian Doctrine, Books are a safer and more infallible vvay, or rule, then orall Tradition.

Answ. You are mistaken; Books are infinitely more liable to casualties, and corruptions, then Traditions, as vvell by reason of the variety of languages into vvhich they are translated, as the diversity of Translations; I care any tvvo Editions agreeing, but all pretending one to mend the other; besides the multiplicity of Copies and Copists, vvith the equivocation, and uncertainty of dead, and vvritten vvords, if captiously vvrested, or literally insisted on, vvho can prove any one Copy of the Bible to be infallible, or uncorrupted. (those that vvere vvritten by the Apostles ovvn hands, vve have not) or vvho can convince, that any one text of the Bible can have no other sense or meaning, then vvhat is convenient for his purpose, insisting only on the dead Letter? all vvhich dangers and difficulties are avyded by relying on Apostolicall Tradition, vvhich bindes men under pain of damnation, to deliver nothing for Faith, but vvhat they have received as such by hand to hand from age to age, and in the same sense in vvhich they have received it. *Think men not foolish* (saies S. Augustin) *for using these termes; for I have learned these things by Tradition, neither dare I deliver them to the any other vvay, then as I have received them.* l. de utilit. cred. c. 3.

As to your difficulty of speculative points, I answer, That the vvhole frame of necessary points of Christian Doctrine vvas in a manner made sensible and visible by the externall and uniform practice of the Church. The Incarnation and all the mysteries thereof, by the holy Images of Christ erected in all sacred places; the passion by the signe of the Crosse used in the Sacraments, and set up in Churches. The death of Christ by the unbloudy sacrifice of the Masse, vvhich is a lively commemoration of it.

of it. The Trinity and Unity, by doing all things in the name of the Father, and of the Son, and of the Holy Ghost, &c. Now vvho can doubt, but that orall tradition thus seconded by the outvvard and uniform practice of the vvhole vvorld, is a much safer and more infallible rule. for conserving revealed verities, then books, or dead letters, vvhich cannot explicate themselves.

Ob. If all things necessary to salvation be not contained in the whole Bible, hovv shall a man ever come to knovv vvhat is necessary to be knovvn, either by the vvhole Church in generall, or by himself in particular?

Answ. For the vvhole Church in generall, she is obliged to knovv all divinely revealed verities vvhich are necessary to the salvation of all mankind, she being made by Christ the depository of all, and having the promise of divine assistance to all. And for each particular man, so much onely is necessary to be believed, as is sufficiently propos'd to him by the Church, and her Ministers, for the Word of God, or vvould at least be so propo'd, if he himself vvere not in fault; all vvhich vve may easily come to knovv, by means of Apostolical Tradition, vvithout vvhich vve can have no infallible assurance of any point of Christian Doctrine.

Ob. You dance in a vicious circle, proving the Scripture and the Churches infallibility by Apostolicall Tradition, and Tradition by the Scripture and the Churches infallibility.

Answ. No: We go on by a right rule tovvards heaven. We prove indeed the Churches infallibility, and the credibility of the Scriptures by Apostolicall Tradition, but that is evident of it self, and admits no other proof. When vve bring Scripture for either, vve use it only as a secondary testimony, or argument *ad hominem*.

ARTICLE IX.

Of Schism and Heresie.

NOthing intrenching more on the Rule of Faith, or the authority of the Church, then *Schism* and *Heresie*: We shall here briefly shevv vvhat they are; and vvho are justly chargeable therevvith.

OUr Tenet is, *That not onely Heresie* (vvhich is a vvilfull separation from the Doctrine of the Catholike Church) *bue also Schism* (vvhich is a separation from her government) *is damnable and sacrilegious, and tha most Sectaries are guilty of both.*

THE ARGUMENT.

1. All such as are vvil fully divided both from the Doctrine and Discipline of the Catholique Church are Schismaticks and Heretikes, and consequently in a damnable state.
2. But most Protestants and other Sectaries are vvil fully divided both from the Doctrine and Discipline of that Catholike Church.
3. Therefore they are Schismaticks and Heretikes; and consequently in a damnable state.

The *major* is manifest out of the very notion and definition of schisme and heresie; the sequel of it is proved thus by Scripture. *A man that is an Heretike after the first and second admonition avoid knowing that he that is such an one is subverted and sinneth, being condemned by his own judgment.* Titus 3. 10. *There shall be lying masters vvhich shall bring in Sects of perdition, and deny him that bought*

them, the Lord, bringing upon themselves speedy perdition
2. S. Pet. 2. 1. *S. Jude* calls them *raging wvaves of the Sea foaming out their own confusion; wandring stars, to who the storm of darkness is reserved for ever.* Epist. v. 13. *I beseech you, brethren, observe those who make schism and scandal contrary to the Doctrine which ye have been taught, and avoid them, for such men serve not our Lord Jesus Christ, b their own belly, and by kind speeches, and blessings, seduce t heart of the simple.* Rom. 15 17. *Woe to the world becau of scandalls, for it must needs be that scandalls come, but ne Withstanding woe to that man by whom scandalls come.* Mat. 18. 7. 17. *If he Will not hear the Church, let him be t thee as the Heathen, and the Publican.* S. Mat. 18. 18. *If any obey not our word, do not company With him, that he may confounded.* 2. Thes. 2. 14.

The *minor* is proved, because *Luther* and his fellow Protestants devided themselves from the communion of all Churches, therefore from the Communion of the Catholique Church, and that as wvell in poynts of Doctrine as matters government, as plainly appearts by all vve have said, and is yet confirmed, because vvhen they began the separation, *Luther* in Germany, *Tyndall* in England & the Catholique Church vvas in most quiet possession of her Tenets, in perfect peace and unity, her Doctrines and government being the very same they had been, not only to the time of *Gregory* the great (as Protestants confesse) but to the very time of the Apostles, as is manifest both by the publique Liturgies, Councels, and Records of all ages, in vvhich no one Doctrine of Faith, or substantiall point of Discipline, then professed by the Roman Catholique Church, and opposed by Protestants, had ever been censured and condemned as heretical or schismatical, but all for the most part actually defined and established against antient Heretiques, as you have seen in the Councils.

Fathers for this Point.

IN the 2. age *Irenæus*: *God will judge those who make schisms in the Church, ambitious men, who have not the love of God before their eyes, but rather imbracing their own interests then the unity of the Church, for small and light causes divide the great and glorious Bod of Christ, &c. for in the end the cannot make any reformation so important, as the evill of schism is prejudicious.* l. 4. c. 62.

In the third age *S. Cyprian*: *Do they think Christ is amongst them when the are assembled out of the church of Christ? No, though they were dra n unto torments and execution for the confession of the name of Christ, yet this pollution is not washed awa , no not with bloud; this inexpiable and inexcusable crime of schism is not purged away even by death it self.* De unit Eccles.

In the fourth age *S. Chr sostome*; *There is nothing so sharply provokes the wrath of God, as the division of the church, insomuch that though we should have performed all other sorts of good things, yet we shall incur a punishment no less cruell, by dividing the unity of the church, then those have done, who pierced and divided Christs own Body.* In Epist Hom. 11.

In the same age *Optatus*; *The unity of the Episcopall chair is the prime endowment of the church.* L. 2.

In the fifth age *S. Augustine*; *If any man be found separated from her* (the Church) *he shall be excluded from the number of Children, neither shall he have God for his Father, that would not have the Church for his Mother and it will nothing availe him to have rightly believed, or to have done never so many good works without this conclusion of the soveraigne good,* de Symbol. ad Catechum. l. 4. c. 10. And *Whosoever hath charity is assured, but as for charity, no man can import eth that out of Church,* in Psalm. 21. And in another place, *Out of the church an Heretike may have all things but salvation; he may have the Sacraments, he*

may have the Faith and preach it, &c. only salvation he can not have. sup. gest. Emar. And to the *Donatists* he saye, *You are with us in Baptism, in the Creed, and in the other Sacraments of the Lord, but in the spirit of unity, in the bond of peace, and finally in the Catholike church you are not with us.* Epist. 48.

OBJECTIONS SOLVED.

Ob. WE separated only from the Church of Rome's errors.

Answ. Yes, from her Catholike Apostolicall Doctrines: She doth not erre in Faith, as hath been proved. I answer therefore with *S. Augustine* to the *Donatiste*; *I object to you the crime of schism, which you will deny, and I will presently prove, because you do not communicate with all nations,* cont. Petil. Add, no nor with any Nation before *Luther.*

Ob. We refus'd only the Church of Rome's innovations and superstitions.

Answ. You slander. Her Discipline and Doctrines were the same then, that they had been in all precedent ages. *Did the church perish* (saith S. Augustine to the Donatists) *or did she not? If she did, what Church then brought forth the Donatists?* (or the Protestants?) *If she did not, what madness moved you to separate your selves from her, on pretence of avoiding the communion of bad men?* l. 1. cont. Gaudent. c. 7. And again; *We are certain no man can justly separate himself from the communion of all Nations,* (yet *Martin Luther* and Mr. *Tyndall* did it) Epist. 48. And in another place; *All separation made before the drawing the net on the shore* (as the day of judgment) *is damnable, and the sacriledge of schism, which surpasseth all other crimes.* l. 2. cont. Epist. Parmen.

Ob. We did but separate from the particular Church of Rome. Therefore not from the whole Church.

Answ. I told you in the question of the Churchs Unity

verſality in vvhat ſenſe the Church of Rome is Univerſal or Catholique, and in vvhat ſenſe she is particular, take it in vvhich acception you vvill, your conſequence is falſe, for vvhoſoever ſeparates from an acknovvledged true member of the Catholique Church (and ſuch the Church of Rome then vvas in her particulars) he conſequently ſeparates from the vvhole, and is an Heretike, or Schiſmatike.

ARTICLE X.

Of the reall and ſuſtantiall preſence of Chriſts Body & Bloud in the Sacrament of the B. Euchariſt.

IN this moſt important controverſie of the *B. Euchariſt*, or *Sacrament* of our *Lords Supper*, our Tenett is;

1. *That it is a Sacrament; a viſible ſigne, type, figure, or ſymbol of the true Body and Blood Jeſus Chriſt, as alſo of his death and paſſion.* This is agreed upon by all, and therefore not be diſputed.

2 *That it is not an empty ſigne, type, figure, or ſymbol only* (as Sectaries pretend) *but alſo the very naturall and ſubſtantiall Body and Bloud of Jeſus-Chriſt, true God and Man, under the ſaid outvvard ſignes and ſymbols of bread and vvine*; Which vve prove thus, againſt Doctor Taylor and his adherents.

The firſt Argument.

We receive in the B. Sacrament of the Euchariſt the ſame Body vvhich vvas given and broken for us, and the ſame blood vvhich vvas ſhed for the remiſſion of our ſins,

But

But the body vvhich vvas given, and broken for us, and the blood vvhich vvas shed for the remission of our sins, vvas the true natural & sustantial Body & blood of Jesus-Christ, and not an empty sign or symbol only of it.

Therefore vve receive in the B. Sacrament of the Eucharist, the true naturall and substantiall Body and Blood of Jesus-Christ, and not an empty signe or symbol only of it.

The *maior* is proved by the plaine vvords of the Institution. *This is my Body.* S. Matth. 26. 27. S. Mark 14. 22. *This is my Body vvhich is given for you.* S. Luke 22. 19. *This is my Body vvhich shall be delivered for you.* 1. Cor. 11. 24. *This is my Blood of the new Testament, vvhich shall be shed for many to the remission of sins* S. Mat. 26. 28. S. Mark 14. 24. *This is the chalice the new Testament in my Blood vvhich shall be shed for you.* S. Luke 22. 20. *This chalice is the new Testament in my Blood.* 1. Cor. 11. 25.

The *minor* is proved, *Christ gave himself for his church.* Ephes. 5. 26. *He entred by his own bloud into the Holies.* Heb. 9. 12. To say Christ gave a fantasticall body for us, or shed any other then his true naturall Bloud for the remission of our sins, is the *Manicheau Heresie*, long since condemned; nor is it less an Heresie to say, He gave only common bread, or shed only common vvine, (being made sacred signes and symbols) for the remission of our sins.

A fourth Argument, proving that the words of Institution ought to be taken literally and properly.

ALl those plain texts of the Gospel, vvhich are not there expres'd to be figurative, and being literally and properly understood imply no sin or contradiction, ought to be understood literally and properly.

But these plain texts of the Gospel, *This is my body, this is my blood.* S. Matth. 26. 27. 28. are not there expres'd

to be figurative, and being literally and properly understood, imply no sin or contradiction.

Therefore these Affirmative texts of Scripture, *This is my body, this is my blond*, ought to be understood literally and properly.

The *major* I take for a Rule admitted by Protestants and is proved, because otherwise it were not possible to prove by Scripture, that any one text of the Gospel ought to be taken literally and properly which our adversaries cannot in their Principles allow.

The *minor* is also manifest for the first part, to whosoever shall peruse the text, there is no mention of any figure in it. And the second part I prove thus; because it was possible to Christ to verifie those affirmatives in the literal and proper sense of the words if he had so pleased, by changing the Bread Wine into his own Body and Blood, as our very adversaries themselves grant, although they obstinately contest he hath not done it; therefore these affirmatives, being literally and properly understood, imply no sin or contradiction; for sin and contradiction are not possible to Christ, who is by essence, truth and Sanctity.

That our adversaries grant this change possible to Christ, is proved by these insuing testimonies.

Luther sayes: *What proof have they* (the Sacramentaries) *to prove these propositions contradictory; Christ is in heaven, and Christ is in the Supper? The contradiction is in their carnall imagination, not in faith, or in the Word of God*, Tom. Wittenberg. an. 1557. defens. verbi Cœnæ, pag. 388.

You hear where all Doctor *Taylors* pretended contradictions are, is *Martin Luther*, that first and greatest light of true Protestancy, be worthy to be judg.

John Calvin sayes, *We do not dispute what God can do, but what he will*. Init. Institut.

Tovvell confesses, *God is able by his omnipotent power to*

make

make Christs Body present without place or quantity, in his Reply against *Harding*, pag. 352.

Cranmer confesses, *That Christ may be in the bread and wine, as also in the doors that were shut, and stone of the sepulcher*, in his answer to *Gardner* and *Smith*. pag 454.

Whitaker sayes, *That Christ can make the bread his Body we grant, only shew that he will do it, and the controversie is ended*, in his Answer to *Rainer*, pag. 192.

John Fox sayes, *That Christ abiding in heaven is not left but that he may be in the Sacrament also*. Acts and Monum. pag. 998.

Melanchthon sayes, *I had rather die, then affirm with the Zuinglians, that Christs Body can be but in one place*. Epist. ad Martinum Gerolitium.

Doctor *Taylor* himself sayes, *God can do what he pleases, he can change or annihilate every creature, and alter their manner and essence*; in his Book of the reall and spirituall presence of Christs Body in the Sacrament. pag. 244. *He can indeed make a Body to be a Spirit*. pag. 213. And again, *Let it appear that God hath affirmed Transubstantiation, and I for my part will burn all my arguments against it, and make publique amends*. pag. 240. Fairly promised Doctor, I subsume.

But he hath plainly affirm'd the *reall* and *substantiall presence of his Body and Blood* in the Sacrament; as hath been proved both from the institution and possibility, and shall be proved from the performance, and reasonableness of it.

Therefore recall your arguments against it; together with that long impertinent catalogue of seeming contradictions, and impossibilities, which you have malitiously heap'd together &c. Meerly to scandalize and trime the braine of an unlearned Reader. You owne friends, that are Scholars, have long since detected the nullity of them, and your owne conscience tels you, that you have drawn them all from this *false supposition, That Christs Body hath* [illegible] *and locall extension in the Sacrament*, which [illegible]

know we deny; the manner of being is spiritual and Sacramental.

A second proof that those affirmatives, *This is my Body: this is my Blood*, imply no sin or contradiction, is made from the solution of your Objections.

A third Argument.

ma. ALl which Christ hath plainly and expressly said in Scripture, ought to be understood by us in the literal and proper sense of the words.

mino. But Christ hath plainly and expressly said in Scripture, that what he instituted at his last Supper, was his true natural Body and Blood.

Conf. Therefore it ought to be understood by us in the literal and proper sense of the words.

The *major* is contest by Doctor *Taylor*, saying, *Let it appear that God hath expressly said it*, &c. *and there is no more to be said in the business, all reasons brought against it are but sophisms*, pag. 189. and for this onely reason he concludes, *the mystery of Christ God and Man, and the mystery of the Blessed Trinity ought to be understood in the literal and proper sense of the words, although more seeming contradictions and impossibilities are brought against it, than against Transubstantiation*, pag. 200. &c.

The *minor* is proved from the promise of Christ, thus.

major The flesh which Christ gave for the life of the world, was his true natural Body and Blood, in the literal and proper sense of the words.

minor But Christ hath plainly and expressly said in Scripture, that what he instituted at his last Supper, was the flesh which he gave for the life of the world.

Conf. Therefore Christ hath plainly and expressly said in Scripture, that what he instituted at his last Supper was his true and natural Body and Blood in the literal and proper sense of the words.

The *major* hath been proved above by all thoſe texts cited in the firſt argument.

The *minor* is proved. *The bread vvhich I vvill give* (at his laſt Supper) *is my flesh for the life the vvorld.* S. John 6. 51.

Another Argument in proof of this verity.

ma. THe Body vvhich Chriſt gave for us, and the Blood vvhich he ſhed for the remiſſion of our ſins, vvas his true naturall Body and Blood, in the literal and proper ſenſe of the vvords.

minor But Chriſt hath plainly and expreſly ſaid in Scripture that vvhat he inſtituted at his laſt Supper vvas the Body vvhich he gave for us, and the Blood vvhich he ſhed for the remiſſion of our ſins.

Conſ. Therefore Chriſt hath plainly and expreſly ſaid in Scripture that vvhat he inſtituted at his laſt Supper was his true naturall Body and Blood in the literal and proper ſenſe of the vvords.

The *major* is manifeſt, and muſt be granted by all, unleſſe perhaps vve may dare to ſay, that meer ſymbols, ſignes and figures only of his Body and Blood vvere given for us and ſhed for the remiſſion of our ſins, vvhich God forbid.

The *minor* is proved, by the texts above cited, nor vvill it be tedious to repeat them, to the confuſion of our enemies.

This is my Body, This is my Bloud vvhich ſhall be ſhed for many unto the remiſſion of ſins. S. Mat. 26. 27. 28. *This is my Bod vvhich is given for you This is the chalice the nevv Teſtament in my Bloud, vvhich ſhall be ſhed for you.* S. Luke 22. 20. *This is my Body vvhich is broken for you*, (ſo the Greek text hath it.) *This chalice is the nevv Teſtament in my Bloud*, 1. Cor. 11. 25. *Broken*, that is, *ſacrificed*, ſaith *John Calvin* and *Cbamier* on that place.

Novv let Doctor *Taylor* at his leiſure bring the *Antitheſis* of

of theſe Affirmatives out of the mouth of Chriſt, *viz.* *This is not my Body: this is not my Bloud: this is not my body which is given for you: this is not my bloud which is shed for you*

Or theſe at leaſt, which are his very *Theſes*.

This only ſignifies my Body: this only ſignifies my bloud: this is only a ſacred ſigne, type, or figure of my body: this is only a ſacred ſigne, type, or figure of my blood: Which he can never do ſo long as Chriſt is Chriſt, and Goſpel Goſpel. Theſe are not the words of God, but the words of men, of Doctor *Taylor*, and *John Calvin*, what we aſſert is from the mouth of Chriſt, the Doctor is not able to deny it; but openly, to my beſt judgment, condemn'd himſelf, and his own cauſe, by making an ingenious confeſſion, that if the words of the inſtitution be taken literally and properly, they prove our Tenet, and therefore he indeavours to detort them to an improper figurative ſenſe. *This is*, (that is ſaith he) *This* ſignifies, this repreſents *my Body*, what is this els but to confeſſe the Scripture, which is the only judg with him, to have given ſentence on our ſide, at leaſt in all the principal and eſſential places, that appertain to this controverſie? what ſhall become then of his ſpurious Doctrine, which is ſupported only by the fancy of his and M. *Calvins* idle braine? the Church having long ſince condemn'd it. He is not able to produce one General Councel, or the conſent of any one whole age, or yet the ſentence of any ancient Father not wreſted and depraved, for his *Apocrypha*, *This only ſignifies my body: this only ſignifies my bloud: this is onely a ſacred ſigne, type, or figure of my body, &c.* But we can cite him many for our *Canonical*; *This is my body: this is my bloud. This is my body which is given for you*, &c. *This is my bloud which is shed for you*: which being done, I think, *It is concluded, againſt the* Manichees

Note here for your better underſtanding the precedent argument, as alſo the words of *conſecration*, that the Pronoun *hoc*, or *this* (when it is made the *ſubject* of a Propoſition,

sition, in vvhich substance is predicated of substance, especially if the proposition be practicall, and make vvhat it signifies, as here it does) signifies only substance indeterminately, till the *predicate* be also adbed, to determine it to this or that particular substance, according to that *Axiom* of Philosophie, *the subject are such as they are permitted to be by their predicates*; this is the literall and proper acception of the vvord *hoc*, or *this*.

Secondly, the verb *est*, or *is*, signifies in its literall and proper acception the reall *identity* of the *predicate* vvith the *subject*.

Lastly, the vvords *Corpus meum, my body*, or *Sanguis meus, my bloud*, spoken by Christ, or in the person of Christ, signifie in their literall and proper acception, the true *naturall body* and *bloud of Christ*.

By this you plainly understand the literall and proper sense of those vvords, *This is my body, this is my bloud*: that is to say, *This substance contained under the species, or outvvard form of bread, is my naturall body. This substance contained under the species or outvvard forme of vvine is my naturall bloud.* This is that vvhich vve believe it to be; and this it that vvhich Christ hath plainly and expresly affirmed it to be, as hath been proved.

Quære When is this change of the bread & vvine into the *body* & *bloud* of Christ effected?

Answer Immediately after the vvords of *consecration* are completed, and by force of the vvords.

You reply. Doctor *Taylor* sayes, *We cannot prove by any good reason, that those vvords. This is my body, this is my bloud*, &c. Are the essentiall vvords of *consecration*, and efficient of the vvhole change. S. Mat. 26.

Answer Yes vve can. First, by the Churches authority, affirming it to be so. She is a competent judge in the case (being the Mistris of *Apostolicall Traditions*) and better vvorthy our belief then Doctor *Taylor*.

Secondly, Because generally speaking in all miraculous and substantiall changes made by the Word of God, those

vvords

words onely are efficient of the change, which signifie the change, as appears in these instances. *Let the light be made, and the light was made: Let the firmament be made, &c. Young man I say to thee arise, I will, be thou healed, &c.* and many others. Now that these are the only words in S. Mat. which signifie the substantiall and miraculous change made in the Sacrament, is proved thus; because the precedent words, *He took bread, blessed it, brake it & gave it to his Disciples*, are all indifferent to a substantial ar accidental; to a miraculous or morall change, and therefore cannot signifie or cause the change there made, but are a disposition only to it; the following words, suppose it already made, therefore it is most consonant to reason as well as to authority, that these words only, should be essential to, and efficient of, such miraculous change, nor am I able easily to guess what good meaning the Doctor had in starting this difficulty, unlesse it were to let himselfe and all men loose to infidelity in this so holy and necessary a point; for if it be altogether uncertain what the true words of the form are, whether any of the Evangelists have delivered them to us or not; (as this Doctor insinuates pag. 67. 68. 69.) then is the Sacrament altogether uncertain. If the words of the institution subsist not, the thing instituted cannot subsist. If there be no true forme, there can be no true Sacrament; but it should seem he cares not, so he may prejudice the *Catholique Church*, hough he ruine Christianity by doing it.

A fourth Argument from reason.

TO make the signes and figures of a thing more excellent & noble then the thing it self, is to detract from the wisdom and providence of the workman.

But Doctor *Taylor* makes the signes and figures of the Sacrament, more excellent and noble then the Sacrament it selfe.

The-

Therefore he detracts from the vvisdom and providence of the vvorkman, that is to say of Christ himselfe, ordaining it.

The *major* is proved, because to make vvords more excellent and noble then conceips or things; shadovvs, then substances; or the means more excellent and noble the end, vvere a prepostorous vvay of vvorking, and contrary to the rule of true vvisdom and providence.

The *minor* is proved, because, if the Sacrament vvere nothing but a sacred signe, type, or figure only of *Christs Body* and *Blood* (as Doctor *Taylor* teaches,) then the signes and figures of the old Lavv vvere more excellent and noble then it. The *Manna* for example, vvhich vvas a signe or figure only of the Srcrament, vvould be more excellent & noble then the Sacrament it self, as having a more excellent manner of signifying, because that vvas made by Angels ministry, and had twvelve special miracles upon record belonging to it, this hath no miracle at all belonging to it in Doctor *Taylors* thredbare vvay, and is composed by the hands of sinfull men. It is no miracle for signes to signifie. Again the *Paschal Lambe* vvas a more lively type or figure of our Redeemer & his passion, flesh of flesh, blood of blood, killing of killing, and that Lamb vvithout spot of our innocent Saviour, then is their consecrated bread and vvine, if it be only a meer signe or figure, as he pretends, but in our vvay the case is far different, it being the fountain of all grace and miracles, and far excelling the types and figures of it.

A fifth Argument from reason.

WHat no rationall or prudent man vvould ever do, were great blasphemy to charge Christ with doing. But no rationall or prudent man vvould ever seal or compleat his last vvill and testament vvith figurative, equivocal, and improper vvords.

There-

Therefore it vvere great blasphemy to charge Christ vvith doing it.

Therefore these vvords, *This is my Body*, *This is my Blood*, vvith vvhich Christ sealed and figurative, equivocal, and improper, but to be taken in thee literall, plain and proper sense, and consequently convince the reall presence of Christs true natural Body and Blood under the signes.

The *major* is more manifest then to need proofe.

The *minor* is proved, because that vvere a certain vvay to set his posterity at variance about it, vvhich no rational or prudent man vvould ever vvillingly be guilty of.

You vvill tell me here perhaps to make all vvhole againe, that Doctor Taylor asserts the *Reall spirituall presence of Christs Body and Blood in the Sacrament pag.* 7. Nay that his *Body* and *Blood are there really, substantially, corporally verily and indeed. pag.* 18. *That Body vvhich vvas broken, that Blood which was powred forth. pag.* 19. *That Body that was crucified the same do we eat. ibidem.* So far vve all agree.

Answ Stay, friend, not too much of agreement neither, that he asserts those vvords I am not ignorant, but hovv he asserts the thing signified by the vvords, let disinteressed Christians judge. He affirms *Christs Body to be really present*, but denies the *reality of his body to be present*; is not this, to be his reall Body and not to be his reall Body? to be really present, and not to be really present? He sayes. *It is substantially present in the signes*, and consequently in the mouths of the receivers. (*He cites the Church of Englands Catechisme for it pag.* 8.) and yet the *substance* of his Body is neither in the signes nor in their mouths, no neerer then the right hand of the Father in the emperial heaven. Is not this againe to be the substance of his Body, and not to be the substance of his Body? to be substantially in the signes, and not to be substantially in the signes? *His true body*, he assures you, *that vvhich vvas gi-*

ven,

vvas broken, and crucified for us, is in the Sacrament corporally, verily, and indeed, and yet indeed his true body neither is nor can be there at all. It is in every consecrated Host, vvhich are as many as there be Communicants, and that *really, substantially, corporally, verily, and indeed*; and yet *the reality, substance, and verity of his body cannot be in two places at once, no not by Gods omnipotency*, without a multitude of contradictions and grand impossibilities; he can demonstrate it as he thinks, to common sense, and reason. If this be uot to be, and not to be in many places at once, according to the same substance, reality, and entity; then sense is nonsense, and reason stupidity. If this be not a gin to catch vvoodcocks for the Devil, then the Devil never vvent a birding. If this I say, be not a list of grosser contradictions and impossibilities (how ever smoothly parched together) then all those seeming ones vvherevvith he chargeth us, then vvhite is black, and good evil, then to be, and not to be, [although affirmed of the same thing, in respect of the same thing, and at the same time] are not contradictory.

Ob. You do not distinguish, betvvixt the being of a thing, and the manner of its being.

Answ. Yes I do; but your Doctor vvill not understand, that any real manner of being, vvhich a body hath, must of necessity presuppose the real being or entity of the said body A thing cannot be there after any real manner, vvhere its real being or entity is not, for Peter to be in any place sitting or standing, in a corruptible or incorruptible manner of being, must of necessity presuppose the real being, or entity of Peter in that place. So Christs body cannot be said to be really, vvhere the real being or entity of his body is not, nor substantially or in a substantial manner, vvhere the substantial being, or entity of his body, is not &c. no nor yet spiritually, vvithout abuse of termes, because to be any vvhere, even spiritually, or in a spiritual manner, vvithout dependence on the understanding (as Christs body is in the Sacrament) must of

necessity

ten, broken, and crucified for us, is in the Sacrament corporally, verily, and indeed, and yet indeed his true body neither is nor can be there at all. It is in every unsecrated Host, which are as many as there be Comunicants, and that *really, substantially, corporally, verily, and indeed*; and yet *the reality, substance, and verity of his body cannot be in two places at once, no not by Gods omnipotency*. Without a multitude of contradictions and grand impossibilities; he can demonstrate it as he thinks, to common sense, and reason. If this be not to be, and not to be in many places at once, according to the same substance, reality, and entity; then sense is nonsense, and reason stupidity. If this be not a gin to catch woodcocks for the Devil, then the Devil never vvent a binding. If this I say, be not a list of grosser contrapictions and impossibilities (hovv ever smoothly patched together) then all those seeming ones vvherevvith he chargeth us, then vvhite is black, and good evil, then to be, and not to be, (although affirmed of the same thing, in respect of the same thing, and at the same time) are not contradictory.

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there. A mans Soul is in his body spiritually, or in a spiritual manner of being, yet can it not be said to be there, longer then the real being, or entity of his Soul is in body; If that be driven thence by death, neither any real signe of it, as heat, motion &c. nor your beliveing it to be there, (or all the friends he hath) can make it to be really and truly there.

You reply, the Doctor affirmes *Christs body to be in the Sacrament, really, substantially, corporally &c. as in a signe, figure, or symbol only.*

Answ. He does indeed, by vvhich he very grosly abuses termes, and contradicts his own affirmatives in the very state of the question, because by this he affirmes it to be there no more, then a But of Sack is in a bush of Ivy at the Taverne door, or the Kings head in the Picture on the sign-Post, these are signs, figures, or symboles of Sack and the Kings head, yet vvho ever should seriously and obstinatly affirme, that a But of Sack is really, substantially, corporally, and verily in the Ivy bush, or the Kings head in the Picture on the signe post, would vvorthily be esteemed to have more Sack then reason in his head, and not much more braines, then the head upon the signe Post; yet Doctor *Taylor affirmes the Sacrament to be the body and blood of Christ, really, substantially, corporally, &c.* although it be but *a meere sacred signe or figure of it*, according to his Doctrine, and this must passe for sound and sober Christian Doctrine, but not vvith any sound, or sober Christians.

You reply yet, that vvhen he calls the *Sacrament* the *body and blood of Christ really, substantially, and corporally*, his meaning only is, *That it is a real, substantial, and corporal signe of his body and blood*, as he himselfe expounds it; and therefore may be called his *body* and *blood*. The signe in Scripture is sometimes called by the name of the thing signified. So the *Rock* is called *Christ*. *And the Rock vvas Christ.*

Answ. This is still a very Juggle, an implicatory abuse of ter-

thermes. The Sacrament as it is a signe, figure, or symbol precisely, is not a real, corporal, or substantial, but only a moral or artificial entity, made by the imposition and agreement of reason, the vvhole reality, body and substance of bread vvas presupposed to it, and nothing vvas added by its being made a signe, but only a relation or order of reason. So that an artificial corporal signe is somthing like a substantial shadovv; that is to say, a body vvithout body; a substance vvithout substance, a contradiction. His meaning therefore is, if he dare speak it, that it is real and substantial bread and vvine, and a signe only, an artificial signe of the true body and blood of *Jesus-Christ*, vvhich is notoriously false, as hath and shall be proved, for after consecration it is no longer real and substantial bread and vvine, but the real and substantial body and blood of Christ, under the outvvard formes of bread and vvine, and in this sense it may be truly cal'd the body and blood of *Christ, really, substantially, corporally, verily and indeed*; but not in Doctor Taylor chymerical vvay.

To his instance out of Scripture, *I Answer*, that the signe may be, and is somtimes called by the name of the thing signified, but not vvith such abusive attributes, as he makes use of. So the *Rock* is called *Christ*, but not *really, substantially, corporally, verily and indeed*, as he cals bread the body of *Christ*, nor vvas it ever so expounded by the Church, but figuratively, and typically only.

Ob. *The true body of Christ is there in effect, that is in order to all the effects and purposes of his death & passion*, vvhich is enough to verifie his vvords.

Answ. It is not; for so a counter is a pound or many, vvhen it stands for a pound on a table of Arithmetick; So a mans vvritings are his Lands in effect, that is, in order to effects and purposes, yet no man vvell in his vvits vvill ever say a counter is a pound of mony, or a mans vvritings his Lands. *Really, substantially, corporally, verily, and indeed*, these are as vvild expressions as the former, neither are not their

their own effects, nor effects causes, as every young Logician can tell you. Nor is there any warrant in all the Gospell, that a meere signe, type or figure of Christs body and blood, should be his body in effect, or avaliable to us in order to all the benefits and effects of his passion, this is only gratis said by the Doctor.

Ob. You urge yet out of S. Paul, *that in Christ all the fulnesse of the divinity is said to dwell corporally. Therefore Christs body, and blood may be said to be substantially and corporally in the Sacrament, signe, or figure only his body and blood.*

Answ. I deny your consequence; the disparity is, 1. That all the substance, and essence of the Divinity is really and truly in Christ; whereas the substance and essence of the Body and Blood of Christ is not at all in the Sacrament, signe or figure, according to your Doctrine, 2. That all the substance and essence of the Divinity is in Christ hypostatically united in one person with his humane nature, which consists of a reall body and soul, and therefore by reason of that union of the natures, and communication of their properties, the Divinity may be truly said to dwell in him corporally. But there is no such union of natures, or communication of properties, betwixt D. Taylors Sacrament, and the Body and Blood of Christ: Therefore this instance comes not home to the purpose.

Your last thirst is (and this no better then the former) to tell us, *That the body of Christ is only in the Sacrament, really, spiritually, substantially, spiritually, corporally, spiritually, that is (sayes he) the reality, substance, and body of Christ is in the Sacrament in the receivers spirit, by vertue of an act of Faith, by which he believes it to be there.*

Answ. You still dance in the same net of contradictions. No act of Faith in the receiver can make the reality, substance, and veritie of Christs bodie and blood to be there truly present, whereas it implies contradictions to be present as you affirm it does in the Sacrament. If you believe it

be *substantially* and *corporally*, where it is impossible for his *substance* and *body* to be, you feed your soul with false Faith. Where is it revealed to us in the Gospel, that Christs body is in the Sacrament by faith only? What Apostolical Tradition have you for it? or in what country did our Saviour teach it? The chapter and verse could never yet be cited nor ever will; the land is yet unknown; it is a meer fiction: take but off the mask from these abusive terms, which was first made by *John Calvin* at Geneva, but lately furbusht up by Doctor Taylor, to carry on the disguize, and you will clearly see the nakedness of his mock-Sacrament; by the bright-shining lamp of those plain words; *This is my body, this is my blood of the new testament, which is shed for many, to the remission of sins. S. Mat. 26. 27. 28.* The whole coat, or rather cloak which he hath made for this divine and holy Body; or to fly better, for his own deceitful hereſie, is better in the trimming then the stuffe, which argues him to be but a fallacious & superficial workman. Nor has he shapt it after the true Protestant, but rather after the true Presbyter sort. Bishop *Andrews* hath given his Prelatique Protestants much better measure of the reall presence, but yet not true in all things neither.

The rest of your eloquent and learned Taylors Arguments you shall find unstitcht in the solution of Objections; Pardon this freedom of expression; for I truly love his person, though unknown, and honor his great literature, looking on him as the very *Hector* of his Party, and doubtless,

Si Pergama dextra
Defendi possent, etiam hac defensa fuissent.

Nothing but the badness of so ill a cause could have disparaged him. Nevertheless, I cannot chuse but hate & slight his Doctrines, as a meer idle dream, dishonorable to God, and his Church, & destructive to poor ignorant souls. But all this only *obiter*, and by occasion as it relates to Doctor Taylor.

My

My designe vvas not in this Work to oppose any man in particular, but to establish Catholike verities, and impugne hereſies in generall, by drawing a compendious ſum of both. Leaving him therefore to his more learned Adversaries, (the Diſciples of renowned *Bellarmine*) vvhom he by name hath challenged into the liſts; I novv purſue my Method.

Fathers for the reall and ſubſtantiall preſence of Chriſts Body and Bloud in the Sacrament.

IN the ſecond Age *Juſtin Martyr*; *As Jeſus Chriſt incarnate had fleſh and bloud for our ſalvation, ſo we vvere taught, that the Euchariſt is the fleſh and bloud of the ſame Jeſus incarnate.* Apolog. 2. ad Antoninum.

In the third age *S. Cyprian*; *The bread vvhich our Lord gave to his Diſciples, being changed not in ſhape, but in nature, by the omnipotentie of the vvord is made fleſh.* Serm. de Cœna Dom.

In the ſame Age *Origen*; *Then (in the old Lavv) the Manna vvas meat in an Enigma, but novv the fleſh of God is meat in ſpecie, as himſelf ſayes; my fleſh is meat indeed.* Homil. 7. in Levit.

In the ſame age *Tertullian*; *The bread taken and diſtributed to his Diſciples he made his bodie.* l. 4. cont. Marcion. c. 40.

In the fourth age *S. Ambroſe*; *Before it be conſecrated it is but bread, but when the vvords of conſecration come it is the bodie of Chriſt.* l. 4. de Sacrament. c. 5.

In the ſame age *Optatus Mileviſanus*; *What elſe is the altar but the ſeat of Chriſts bodie? You have broken the chalices, the bearers of Chriſts bloud.* l. 6. cont. Parmenian.

In the ſame age *S. Gregorie Nyſſen*; *We truly believe, even by the Vvord of God, that the ſanctified bread is changed into the bodie of God the vvord.* Orat. Catechiſt. c. 37.

In the ſame age *S. Chryſoſtome*; *He that ſits above vvith his Father, even in the ſame inſtant of time is touched by the*

hands

hands of all, and gives himself to all such as are willing to receive him, &c. *Whereas Christ leaving his flesh to us, yet ascending to heaven, there also he exhibits it.* L. de Sacerdotio. In the fifth age *S. Augustine*; *How David could be carried in his own hands we find not, but in Christ we do, for he was carried in his own hands, when, giving his bodie, he said, This is my Body: For then he carried that bodie in his own hands.* In Psalm 33. concione 1.

The first Nicene Council has defined, *the Lamb of God to be placed on the sacred table, and to be sacrificed unbloudily by the Priests, and that receiving his sacred Bodie and Blood, we must believe them to be signes of our Resurrection.* l. 3 decret. de divina mensa, an. 325.

It defined also, *That Deacons who have no power to offer sacrifice, ought not to give the Bodie and Blood of Christ to Priests who have that power.* Can. 14. The Councils above cited will shew you more.

Objections from Scripture solved.

Ob. THe pronoune *Hoc*, or *This*, in that proposition, *This is my Body*, signifies determinately bread, and therefore cannot but make a signrative proposition, for bread is not the *Body of Christ*.

Answ. I deny your antecedent, it signifies of it selfe only substance, without determinating either bread or body till it be determined by the words following, to signifie and be the *Body of Christ*, the *subject* of any proposition is such as it is permitted to be by the *predicate*. For example, when I say, this, or this is, as yet the word (*this*) signifies nothing determinately, but when I say, *this is paper, this is ink, this is a good hand*; now it is determinated to signifie, *paper, ink, a good hand*, and not till now; wherefore your consequence is also false, Christ did not say, *this bread is my bodie*, but, thus (that is the substance contain'd under these accidents) *is my bodie*, which is true in the literal and proper sense of the words.

Ob. If

Ob. If the vvord *Hoc*, or *this*, do not signifie, and demonstrate bread, the proposition is identicall, and vngramatory, and signifies no more, then my body is my body. *Ergo.*

Answer. I deny your antecedent, there is an accidentall difference betwixt the *subject* and the *predicate* in the manner of signifying, vvhich sufficeth to a formal predication.

Ob. The pronoune demonstrative *Hoc*, or *this*, must needs demonstrate something then present, vvhen it is uttered, *Ergo.*

Answer. I deny your antecedent, speaking of any determinate thing, things past, and to come, may be demonstrated as vvell as things present; for example, *This is my commandement, that you love one another. Joan.* 15. there, *this*, demonstrates a thing to come; So likewise in our case the demonstrative this, vvhen all the vvords are uttered, demonstrates the Bodie of Christ vvhich is made by the vvords; if you will not credit me, believe Chamier a grand *Sacramentarian, it is false* (saies he) *even in the pronoune or adverbe demonstrative, that a present thing is required, for that is not always so*, l. 10. de Eucharist. c. 18.

Ob. Those vvords of *S. Luke* 22. 20. *This is the chalice, the new Testament in my blood, &c. vvhich (chalice) shall be shed for you*, cannot be literal but figurative, *Ergo.*

Answer. We deny not all figures in the misterie, but only such as exclude the verity of Christs true and natural Bodie and Blood; there is a figure in the vvord, Chalice, not excluding but asserting the verity of our Saviours true, and natural Blood; It is the thing containing for the thing contained, and ought to be expounded by the vvords of S. Mat. Which are plaine, literal, and proper according to that generally received rule, That hard and figurative places of Scripture are to be expounded by plain and easie ones. Add to this, that the thing signified to be shed is evidently the same in both, to vvit the true

and natural blood of Christ, though the manner of expressing it be divers, literal in S. Mat. and figurative in S. Luke. So when we say, *I drink sack*, and *I drink a cup of sack or sack*, the thing signified to be drunk, is evidently the same in both, to wit *sack*, though the manner of signifying it be divers.

Ob. The Sacrament, after consecration, is sometimes called bread. Therefore it is bread still.

Answ. I grant your antecedent, but deny your consequence. It is sometimes called bread, because it was made of bread, and still retaines the outward forme of bread, though it be now the body of Christ, So Eve when she was now a woman in call'd a Bone, Genes. 2. because God made her of a Rib of Adam. And so a Serpent is called a Rod. *Aarons Rod eat up all the Magicians Rods.* Exod. 7.

Ob. It is the spirit, that quickeneth, the flesh profiteth nothing. Jo. 6. Therefore Christ did not give his flesh in the Sacrament.

Answ. I distinguish your antecedent, *The flesh profits nothing*, given or eaten in a fleshly and corporal manner, or indead morsels, as the Capharnaites grosly understood he meant to give it them, I grant; Given or eaten in a spiritual and Sacramental manner, as Christ gave it his disciples and we eat it, I deny; let S. Augustine expound this text; O *my good master* (saith he) *how doth the flesh profit nothing seing thou saiest, unlesse one shall eat my flesh and drink my blood he shall have no life in him, doth life pro-* &c. *What is this then, it profits nothing, but as* [illegible] *understood it, for they so understood flesh as it is borne in the shambles, or sold in the shambles, not as it is quickned with the spirit.* Thus he on this very place. And againe, *They thought our Lord would cut certaine pieces of his body and give it them, and they said, this is a hard speech; but they themselves were hard, not the speech,* &c. in Psalm 98.

Ob. The Sacrament is a *memorial or memory of Christ, do this for a commemoration of me.* S. Lu. 22. 19. Therefore Christ is not really presen in it, for memory or commemora-

moration is made of things absent, not present.

Answ. What Christ would have us commemorate S. Paul hath taught us, saying: *As often as ye shall eat this bread and drink the chalice, ye shall declare the death of our Lord untill he come.* 1. Cor. 11. 26. Wherefore, granting your antecedent, I deny your consequence, his death is now 1600. Years since and upward; and the same thing in one time or circumstance may be a representation or memory of it selfe, as in another. His Body as unbloodily offer'd in the Sacrament, is a memory of it selfe as bloodily offer'd and dying on the Crosse.

Ob. His death was future and to come when he ordain'd the Sacrament at his last Supper. Therefore it could not then be a memory of his death.

Answ. I grant your whole argument, the words, *Do this for a commemoration of me*, immediately follow the words of *Consecration*, and make this sense, consecrate ye bread and wine into my Bodie and Blood, as I have here done, in memory of my death; now 't is certaine, he did not command his Apostles to consecrate then, nor did they ever do it till after his death though he then ordain'd the sacrifice, and gave them power to do it. The Sacrament is not only a memory of his death, but also of his life, and in this sense, those words might be fulfilled at the last Supper.

Ob. Christ calls the cup the fruit of the vine, therefore it is common wine, and not his blood.

Answ. I grant your antecedent, but deny your consequence, for the words, *I will drink no more of the fruit of the vine S. Lu.* 22. 18. Relate to the legal cup, and are set immediatly after the division of that, before the Sacramental cup was consecrated, and therefore plainly prove the sacramental cup not to be the fruit of any earthly vine. If you reply, that in S. Mat. they relate to the sacramental cup, and are set immediately after the division of it. I say, *by the fruit of the vine*, is there signified a celestiall

fruit,

fruit, and of a heavenly vine; *Such as was to be drunk by them in the kingdom of his Father*, there is no Vintners wine, nor are you ignorant who said, *I am the vine.*

Ob. He that eats my flesh hath life everlasting. S. Jo. 6. 54. Therefore the reprobate, according to your sense, shall have life everlasting, for they eat his flesh in your opinion.

Answ. I distinguish your antecedent; He that eats it worthily, that is, with worthy preparation, I grant. He that eats it unworthily, as the wicked do, I deny your antecedent, and consequence also; 't is the Apostles own distinction, *For he that eats and drinks unworthily, eats and drinks damnation to himself*, 1. Cor. 11. 28.

Ob. Not as your Fathers did eat Manna and died, *he that eateth this bread shall live for ever.* S. Jo. 6. 58. Therefore no man can eat the bread there spoken of unworthily, otherwise, otherwaies there would be no difference betwixt it and the Manna; for such as eat the Manna worthily had life everlasting.

Answ. The disparity is evident, and consists in this, the principal effect of the Manna, as sacramental, was but a temporal nourishment towards arriving to the land of promise, even in those who took it worthily, whereas the B. Sacrament of the Eucharist really contains and exhibits the grace it signifies in order to eternal life: besides the words *mortui sunt*, import not onely a bare temporal death, but such as imply'd an exclusion from ever setting foot on the land of promise.

Ob. Christ affirmed bread to be his Body.

Answ. No; he affirmed that which had been bread to be changed into his Body.

Ob. What Christ took, he gave, but he took bread into his hands, &c. Therefore he gave bread.

Answ. I distinguish your *major*: What he took, he gave; unchanged, or in the same manner he took it. I denie: What he took he gave changed, and made his body, I grant, and so agreeing the took bread, I deny your conse-

consequence: It is as fallacious as to say, What I bought, I eat; but I bought raw flesh. Therefore I eat raw flesh. The kitchen-boy will tell you where the fallacie lies.

Ob. The Sacrament is as plainly affirm'd to be bread, and that three severall times in one Epistle, 1 Cor. 10. 11. As 't is affirm'd to be the body of Christ in the three Gospells. Therefore the balance is equall in respect of Scripture. *Ergo.*

Answ. You will play at small game, rather then not be fencing against the truth; if this were so as you pretend, then nothing this point, according to your grounds, who will admit no other Judge or Rule then Scripture only; so the mystery were quite destroid, and brought to a *Non liquet*; but your antecedent is false, for though S. Paul thrice calls it Bread, yet he no where determines it to be natural or earthly bread, but the contrary. *The bread* (saith he) *which we break, is it not the participation of the body of our Lord?* 1 Cor. 11. 16 *Let a man prove himself, and so let him eat of this bread, and drink of this cup; for he that eats and drinks unworthily, eats and drinks Judgment to himself, not discerning the body of our Lord.* v 28. 29.

Naturall and common bread is not a participation of the body of Christ, it requires no such examin of our selves to a worthy eating of it, nor can we be damned for not discerning the *Body* of our Lord in it, where it is not. So that the very circumstance of the text, determines the bread there spoken of to be that *Heavenly bread* promis'd in the sixt of S. John. That bread which Paul tells you Christ took and made his body, saying, *This is my Body which shall be delivered for you, in the same.* c. v. 24. Therefore the balance is far from being equall; where the dispute is, what it is Christ instituted; no other place whatsoever can counterbalance those of the institution 't is plain, and irrational, to say they can.

Ob. Christ saies, *This is my body which is broken for you* (so the Greek text runs) 1 Cor. 11. Therefore he did not give his true natural *Body* in the Sacrament, because that

vvould not be there naturally broken.

Answ. I grant your antecedent, but deny your consequence; and for proofe I answer, that though his natural body be there, yet the manner of its being is spiritual & sacramental, and the manner of its breaking followvs the manner of its being. The Sacrament is broken naturally and properly, according to the species or accidents of bread, but the body of Christ contained under them is broken only by accident, improperly, and sacramentally. His body is there broken in the signe, not in the substance, and this sufficeth to represent and signifie its natural andp roper breaking on the Cross.

Ob. Our Fathers did all eat the same spiritual food and drunk the same spiritual drink. 1. *Cor.* 10. 3. *and S. Austin saies, as the Fathers did eat Christs body, so do we under a divers Sacrament, tract.* 26. *In Johan.* But they only eat and drunk a figure of his Body and Blood, not the very thing it self. Therefore vve eat & drink no more.

Answ. The Apostle speaks there only of the Ievvs, and saies, they compar'd among themselves, *did all eat of one bread, and drink of one rock*, vvhich vvas a figure of Christ. he does not say they all eat the same spirituall meat, or drunk the same spirituall drink vvith us (as your objection vvould pretend) there is no such vvord in the text. That vvhich vve eat and drink vvas not instituted in their dais. They eat and drunk the figures and effects only, vve the things figured. *The law had but a figure of the good things to come, not the very image of things. Heb.* 10. boggle not at the vvord, *Image*, for 't is the proper title of *Christ, who is the image of God.* 2. *Cor.* 44. It excludes not the very of his divine, or humane nature. He is the *very Image of God in both, the grand Image or Word, by which all things were made. S. Jo.* 1. *besides, all things happened to them in a figure, but to us in verity To S. Augustines words* I Answer, they infer but a similitude, not an identity betvvixt the Fathers and our eatnig Christs body: They eat it in effect, by eating the figure only, vve eat it in the verity of

ry of the thing it selfe, by eating both the figure, and the thing figured; vvherefore, granting your *minor*, I deny your consequence. Besides S. Austin expresly names divers Sacraments, though both seem bread, so that his meaning concludes some-vvhat more then bread in our Sacrament.

Ob. Whatsoever entereth into the mouth goeth into the belly and is cast forth into the draught, S. Mat. 15. 17. Therefore the Sacrament is not the true body of Christ, but only a figure of it.

Answ. Christ speaks there only of vvhat goes into the mouth after a visible and corporal manner, which renders the consequence absurd; His body in the Sacrament hath an invisible and Spirituall manner of being, and is not subject to any intrinsecal alteration, and therefore cannot be changed into draught, as you impiously imagine, and if it could be sent, forth that vvay in some possible case, that vvould not prejudice the dignity of his person, or reality of his presence in the Sacrament, no more then did the old Heathens blasphemous suppositions of his being eaten by a Beare, or some other vvild beast, by vvhich they sought to infirme the verity of his Incarnation; as you do of his real presence, but all in vaine.

Ob. Unlesse I goe hence the Comforter shall not come unto you, S. Jo. 16. 7. *The poore you have alvvaies with you, but me you have not alvvaies. S. Mat.* 26. 11.

Answ. He speaks there only of his vvithdravving his corporeal, and visible presence from his Church, vvhich hinders not; but that he may be alvvaies vvith her in a spiritual, invisible & sacramental manner.

Ob. We read the verb *is*, often put for signifies in holy Scripture, as appears by all these places. *The seed is the word, the field is the world; the rock is Christ, I am the doore, I am the vine, the Father is the husbandman, I am the way; Sara and Agar are the two testaments, &c.* Therefore is in this proposition, *This is my body*, may vvell be taken, for signifies.

Answ.

Answ. I grant your antecedent, but deny your consequence, the disparity is, that in all those instances brought for proof of your antecedent, different and disparate natures are affirmed of one another, which cannot be identified, and therefore, must of necessity be figuratively understood, or else the propositions will be false; But when Christ said *This is my Body*, he did not affirme one disparate of another, as hath been proved, the substance contained under those accidents, and signified by the word, this, is really identified, and the same thing with his *body*, and therefore may, and ought to be understood in the literal and proper sense of the words.

But as we look nearer upon the places, we shall discern in the first examples an evident explication of a parable, in the later property and signifying, for the sense is not, I signifie a vine, or a doore, &c. but *I truly am the vine of life, doore of heaven, &c.* and the last of all is purely an interpretation of an Allegory.

Objections out of Fathers solved.

Ob. TErtullian saies on those words, *The flesh profits nothing. S. Jo. 6. that is, it profits nothing to give life,* de resurrect. car. c. 37.

Answ. His meaning only is, *that it profits nothing, if receiv'd without faith and preparation, but if eaten worthily*, so it profits much. *He that eateth my flesh hath life everlasting. S. Jo. 6. 55.* Tertullian denies not thus, much lesse doth he deny it, to be Christs true flesh.

Ob. S. Athanasius saies, that things that he speaks are not carnal, but spiritual, for to how many might his body suffice for meat, &c.

Answ. The manner of their being is not carnal but spiritual, we grant, and this is all he intends, which excludes not the reality, and true substance of his Body and Blood from being there. And though Christs body, if eaten in a carnal and bodily manner, like other common meats,

meats, could suffice but to a fevv for food, yet eaten in a spiritual and sacramental manner, it may and does suffice for all the faithfull.

Ob. Origen saies, *if we understand those words, unlesse ye eat the flesh of the Son of man, &c. Jo. 6. literally the letter kills*, in Levit. cap. 10. Homil. 7.

Answ. If vve understand it literally touching the manner of being or eating, vvhich the flesh eaten hath in the Sacrament, it kill; true; for that is spirituall, and sacramental. If vve understand it literally, touching the verie and substance of the flesh eaten, I deny it kills; nor doth he affirme it. So it gives life, as hath been proved.

Ob. Origen in c. 5. Mat. saies *that the Sacrament, according to that which it hath material, is cast forth into the draught*, Ergo.

Answ. By that which it hath material, He means only the outvvard formes, or accidents of bread, vvhich is not against us. If you reply, the accidents of bread cannot be changed into our substance or nourish us. Therefore it can not be *Origens* meaning, that they only are cast forth into the draught. I deny your antecedent, beceuse the accidents of bread have still the same nature they had before, & therefore as they could naturally be corrupted & changed into our nourishment, vvhilst they vvere in the substance, so likvvise they may novv, & becauſe the quantity hath by force of the miracle of consecration obtained the property of substance, by being it selfe vvithout a subject, and made the subject of all the other accidents, it may novv be changed both into substance and quantity: or hovv can you prove, but he, vvho miraculously changed the substance of the bread into his ovvn body, doth also miraculously, at the instant vvhen the accidents are chang'd, supply substance againe to them, by means vvhereof, the mutation, and nutrition, may be natural?

Ob. S. Augustine saies, *the Sacrament is after a manner the body and blood of Christ.* Epist. 23.

Answ.

Answ. That is after a ſpiritual, and ſacramental manner, (yet reall and ſubſtantiall) not after a viſible, corporeal, or carnal manner. So he ſaies, *that place, (unleſſe ye eat the flesh of the Son of man, and drink his blood &c.) ſeems to command a horrible crime (l. de doct. Christ. c. 26.) viz.* If vve underſtand it to be eaten in a viſible and carnal manner as vve eat other common flesh, but vve underſtand it not ſo, as you have oft been told. And for the very of the thing done, *S. Auguſtine* is clearly on our ſide. *We receive* (ſaies he) *with faithfull heart and mouth* (mark the vvord mouth) *the Mediator of God and men, man Chriſt Ieſus, giving us his body to be eaten, and his blood to be drunk, though it ſeem more horrible to eat mans flesh then to kill, and to drink mans blood* (viz. in a viſible and carnal manner) then to shed it. l. 2. cont. adverſar. leg. & Propher. c. 6. And it is to be obſerv'd, that *S. Aug.* in explicating this Sacrament often applies his ſpeech to the Church, the miſtical body of Chriſt.

Ob. S. Auguſtine brings in *Chriſt* himſelfe ſaying, *That which I have ſpoken, underſtand ye ſpiritually, you shall not eat this body* Which *you ſee, I have commended a Sacrament to you,* Which *being ſpiritually underſtood* Will *give you life.* in *Pſal.* 98.

Answ. By this body Which *you ſee*, He underſtands his viſible body, or his body in a viſible manner of being, that he affirms they vvere not to eat, and ſo do vve: but the ſame body being in a ſpiritual and inviſible manner in the Sacrament they vvere to eat. Chriſt had commanded it. *Take, eat, this is my body*, ſo it is ſaid, *that flesh and blood shall not enter into the* Kingdom *of Heaven*, that is, flesh and blood in the ſtate of corruption and mortality shall not, but the ſame flesh and blood, having put on incorruption, and immortality, shall.

Ob. S. Auguſtine ſaies, *he that diſagrees from Chriſts* (viz. by ſin) *neither eats his flesh, nor drink his blood, though to his own damnation he dayly receive the Sacrament of ſo great a thing, cited by Preſp. Sent.* 339. Therefore the body of

Christ is not really and substantially in the sacrament, but by faith only and to the worthy receiver.

Answ. S. *Augustine* means only, that such an one doth not eat his flesh or drink his blood effectually, that is, in order to the effects of grace and life, as worthy receivers do, not that his flesh and blood are not really and orally received by him.

Ob. S. *Augustine and Ribera say that the signe or figure is wont sometimes in Scripture to be called by the name of the thing signified or figured.* Therefore though the Sacrament be call'd the *body* of *Christ*, it is not really his *body*, but a signe or figure only of it.

Answ. I admit your antecedent, and in this they say no more, then that some places in Scripture are figurative, which we willingly grant, but not all, wherefore I deny your consequence, the instances they bring are all plainly figurative.

Ob. The Fathers often call the *Sacrament*, *a signe, type, figure, or symbol.*

Answ. True, so do we, but they in no place call it *a signe, type, figure, or symbol only*, so as to deny or exclude the verity and substance of his *body* and *blood*, from being contained under them.

Ob. The Fathers say sometimes, *that Christ call'd and confessid the bread and wine to be his body and blood.*

Answ. They speak of his *practick call*, or confession, (viz. the words of consecration) by which he made the bread and wine to be his *body* and *blood*.

Ob. By the council at *Constantinople* celebrated *in Trullo* it was decreed, *that in the holy misteries nothing should be offered, but the body of Christ as our Lord himself delivered, bread and wine mingled with water.*

Answ. This *Canon* is expresly against you, for it defines, That the oblation in the *sacred misteries*, is *and ought to be nothing else, but the body of Christ, as our Lord himself hath delivered*, this is evident in the words by you objected, *Secondly that the necessary and essential matter of*

which

which the Sacrament or offering is made, is bread and wine mingled with water, which we acknowledge, not wine only without water, as the Armenian Heretiques, (and you Protestants) hold, nor water only without wine, as the Aquarii taught; who were both condemned in that Canon (and you with them) but wine mingled with water, as the Catholique Church hath ever taught, and practised; if any other matter should be used; but only bread and wine mingled with water, that could not be consecrated, and so something more would be offered then the body of Christ, contrary to our Saviours institution, and this Canon. If you dream that it is bread and wine still after the consecration, the report of the Canon is sufficient to awake you, it is then nothing else but the body of Christ; Can 32. I blush to see, you urge this Canon against us; which hath defined it also, to be an unbloody sacrifice.

Objections from pretended reason solved.

Ob. IT is impossible for the same body to be in many places at once, *Ergo.*

Answ. Naturally, and in a corporeal and quantitative manner, I grant; By the omnipotency of God, and in a spiritual or sacramental manner, I deny it, for this is not to be in place properly or by it selfe, but improperly and by reason of another thing, viz. the quantity and accidents of bread under which it is.

Ob. If Christs body could be in many places at once, it would be devided from it selfe, which implies a contradiction, *Ergo.*

Answ. I distinguish your antecedent; by an intrinseca division of its own entity, from its own entity, I deny it; that is still one and undivided, in how many places soever it be put, by the extrinsecal and accidental division of the places, in which it is from one another, I grant it: nor is this any contradiction, more then for one place not to be another.

Ob.

Ob. If Christs body vvere really in many places at once, it vvould tollovv that it might at one and the same time be moved, and not be moved, be moved upvvard and dovvnvvard, above and belovv, and round about it self, vvhich are grosse contradictions.

Answ. It vvould follovv, it might be moved vvith all those contrary motions at the same time, by it self, properly, and according to the same thing, I deny your antecedent. By accident, improperly, and according to divers quantities or outvvard formes of bread in vvhich it is, I grant it; nor is this any contradiction. A contradiction is defined to be *An affirmation, and negation of the same thing, concerning the same thing, according to the same thing and at the same time,* Which happens not in our case. So your Soul, though one and indivisible in it self, may in your tvvo hands at one and the same time, be moved, and not moved, be moved upvvard and dovvnvvard, above and belovv, and round about it self, vvithout any danger of a contradiction, viz. by accident and by reason of the divers hands, in vvhich it is so moved, improperly speaking.

Do not you chafe novv not at the bit, and tell me *that the Soul is not in two divers places in the two hands*; For the vvhole soul is both in the right hand, and left hand, nay it is vvhole in every finger of each hand, it hath no parts) unless perhaps you be vviser, and more an oracle in this point, then the generality of the vvhole vvorld, Philosophers, as vvel Heathen as Christian) neither is the place of the right hand, the place of the left, no more then the motion of the right, is the motion of the left hand; they may be moved at one and the same time, vvith the contrary motions of upvvard, vvhich is not possible in one and the same place, vvithout either penetrating or stopping one another; the example, I believe, is homer then you vvould have it, or vvill be able easily to solve.

Ob. The Body of Christ vvas made many h undred yea

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ago by the Holy Ghoſt: therefore it cannot novv be made by the Prieſt.

Anſvv. It vvas made a natural Body, and preſent in the B. Virgins vvomb many hundred years ſince I grant: this hinders not but that it may be made a Sacrament, and preſent under the outvvard forms of bread and vvine, by every lavvful Prieſt, as often as he conſecrates and ſais Maſſe. Therefore in this ſenſe I denie your conſequence.

Ob. God cannot make a finite Body remaining finite to be in infinite places at once. *Ergo.*

Anſvv. I grant all you ſay, ſpeaking of infinite places in Act: for there is no ſuch thing in nature; nothing can be infinite in Bodies, that implies a contradiction indeed. All that vve affirm of Chriſts Bodie in the Sacrament is, that it may be in many places at once, by accident and improperly ſpeaking, by reaſon of the many conſecrated Hoſts in vvhich it is: and that it never is actually in ſo many, but that it may be in more; not that this Potentiality can ever be reduced to an infinite Act. So natural Philoſophie teaches, *That every leaſt continued quantity is diviſible into infinite parts, but vvithal it demonſtrates, that this Potentiality can never vvholly be reduced into Act*: for then that vvhich is only infinite in Potentiality, would be infinite in Act, vvhich is a contradiction.

Ob. Chriſts Bodie in the Sacrament may be every vvhere, according to you, vvhich is one of Gods properties: Therefore it may be God.

Anſvv. Your antecedent is falſe; it can be no vvhere, but only in the place of conſecrated bread: And there will alvvayes be ſomthing elſe in the vvorld beſides that, I vvarrant you But to faviour your argument all that may be, let us preſs on the ſuppoſition groſly as you do, and I ſuppoſe for once, that God vvill annihilate all other things, and fil the vvhole corporeal ſpace of the Univerſe vvith nothing elſe but conſecrated Hoſts, vvere this enough to make it have Gods property, and to be every

vvhere

vvhere as He is every vvhere? No, nothing leſs: For it vvould ſtil be limited and finite, and shut up under the accidents of bread; vvhereas it is Gods property to be every vvhere, not as contained, but containing all things, after an infinite, and unlimited manner. Nor is your conſequence leſs abſurd, ſeeing nothing may, or can be God, but vvhat is God in Act from all eternity. He is an infinite, uncreated, eternal, and moſt pure Act, compatible with no Potentiality.

Ob. If the ſame body at the ſame time, and according to the ſame thing, could be here (at London) and there (at York) properly ſpeaking; it vvould be here and not here, there and not there, &c.

But the body of Chriſt in the Sacrament (according to you) at the ſame thing, is here (at London) and there (at York) properly ſpeaking.

Therefore the body of Chriſt, in the Sacrament, at the ſame time, and according to the ſame thing, is here and not here, there and not there, &c.

Anſvv. I deny firſt your major, for though to be at London, and not at London, is a cleer contradiction, yet to be at London and York at the ſame time, is as cleerly none at all. And ſecondly I deny both your minor and conſequence, for they both proceed on this falſe ſuppoſition, viz. *That the body of Chriſt in the Sacrament, is in place properly and by it ſelf, that is, by the intrinſecall determination of its own ſitual or local extenſion*; vvhich vve deny. It is in the Sacrament after a ſpiritual and ſacramental manner of being; and is in place only by accident, or improperly, that is, by the extrinſecal determination of the divers quantities or outvvard forms of bread, under vvhich it is, and this implies no contrariction, becauſe the affirmation and negation are not verified according to the ſame thing, but according to thoſe divers quantities or outvvard forms of bread.

You reply, it is determined to be here and not to be here, by its ovvn intrinſeral entity or nature, Therefore according to the ſame thing.

Anſvv.

Answ. I deny your vvhole argument, ſubſtance or a ſpirit is not determined to place, of it ſelf, or by its ovvn entity, but by reaſon of ſome accident. *It is the Common opinion amongſt vviſe men* (ſaies Boetius) *that incorporeal things be not in place.* l. an. omne quod eſt bonum ſit? *The ſoul is only in place by accident* (ſaies Ariſtotle) 4. *Phyſ.* tex. 45. And again, *Neither are thoſe things that are there* (viz. the convex *ſuperficies* of the higheſt Heaven) *apt to to be in place.* l. 1. *de Cœlo* tex. 99. & 100. Chriſts Bodie hath a ſubſtantial and ſpiritual manner of being in the Sacraments. You fret again at this, but vvho can help it? *It Is the received Philoſophi of the World, and all* vviſe *men*, and therefore vvill not be altered or diſcredited upon your vvhimſical & heretical fancie. When *Ariſtoties Philoſophie* vvill ſerve your turn, you triumph in it, but vvhen it contradicts you, then you ſleight it, and ſet your ſelf up in the chair, both againſt Him, and all vviſe men.

This ſolution rightly underſtood vvith that of the argument concerning contrary motions, vvill ſerve to unrouple the vvhole pack of ſeeming contradictions, vvhich bark ſo lovvd, and furiouſly, againſt the real preſence, and Tranſubſtantiation.

Ob. Your real preſence is a very idol, for it makes Chriſt *have eyes and not ſee, ears and not hear, &c.* Ergo.

Answ. I told you, you vvere angry, your antecedent is a very blaſphemy, for though the actual exerciſe of theſe corporal faculties be ſuſpended in the Sacrament for a greater good, by reaſon of its ſpiritual manner of being there; yet the povvers are not taken avvay (but ſtill the ſame, and ſubjected in the ſoul,) no more then they vvere taken avvay by his ſleeping in this life, or being in his mothers vvombe. And this kind of explication you muſt knovv is but an opinion among ſome Divines; others, in my judgment, upon better grounds, affirm Chriſts hearing and ſeeing to bee in the Sacrament as truly as his bodie, though both alike imperceptible to our ſenſes; nor does this hinder, but that he alvvaies is a ſeeing, hearing,

knovving,

knowing, and living God, he hears your blasphemy, and will punish it if you retract it not by timely penance.

Ob. If the bodie of Christ have a spiritual manner of being in the Sacrament, it cannot nourish our bodies. Therefore the oral receiving of it is to no purpose.

Answ. It cannot nourish our bodies, by being changed into our bodies, as other common meats are, I grant; it cannot nourish them by a vertual contact, I deny both your antecedent, and consequence, for as *To the unworthy eater, it causeth sickness and death.* 1. *Cor.* 11. So to the worthy eater in brings health and life. Nor could the wisdom of God ever have invented a more forcible motive of devotion, or more effectual means of comfort to his Church, then this of his real and substantial presence alwaies with her.

Ob. All the benefit accrues to us by the action of the soul, not of the body. Therefore it is only received by the soul and by faith, not by the mouth.

Answ. It accrues to us indeed more principally by the action of the soul, but not wholly, the body also hath an instrumental share in it, by making *Christs body really and substantially present* in our bodies, which could not be effected by the soul or by faith only without oral receiving it, which very oral receiving it encreases charity by the help of our senses.

Ob. You pray in the *Mass that giving thanks for the Sacrament receiv'd, you may receive greater benefits, and tend to the fulness of the heavenly Sacrament.* Therefore Christ is not really and substantially in the Sacrament, for nothing is greater then he.

Answ. I grant your antecedent, but deny your consequence, because though nothing can be greater then he, and the same Christ be received both in heaven and in the Sacrament, the manner of receiving him shall be fuller and more perfect there, then here; here we receive him veil'd or clouded under the accidents of bread and wine. There in the clear and beatifique vision of his divine and human

humane nature, vvhich is the fulnes of the heavenly Sacrament.

Ob. Christ hath no vvhere commanded the Sacrament to be adored, therefore if his body vvere really there, yet ought it not to be adored.

Answ. I grant your antecedent, but deny your consequence. So Christ hath no vvhere commanded his natural bodie to be adored, yet he that should deny it adoration, vvere an Arian. The reason of this is, because both had been sufficiently commanded before in those vvords, *The Lord thy God thalt thou adore, Deut. 6. 13. and 10. 20.* Which command is unlimited and reacheth to all times and places vvhere he is really, and truly present. And therefore it vvas enough for him to declare himself to be God and really present in the Sacrament, to infer a necessity of our adoring him in it. *If at the name of Jesus every knee bow, Phil 2. 10.* much more at the real, and substantial presence of his divine and humane nature.

Ob. By adoring the Sacrament vvith divine adoration, you adore a creature (viz. the outvvard forms of bread and vvine) vvith divine adoration, vvhich is idolatry.

Answ. We adore not the outvvard formes of bread and vvine for themselves, or properly, but by accident only and improperly, inasmuch as they contain Christ God and Man, in vvhom our adoration is properly and essentially terminated. Nor is this any more idolatry, then it vvas in the holy Saints, when they adored Christ on earth, to adore his garments by accident, as they contained his Prrson; vvith vvhom he vvas so pleased, that he wrought special miracles for many of them; vvit nesse the vvoman vvhom he cured of the bloudy flux, for only touching his garments hem.

Ob. You are not certain that Christ is really there, because if the Priest have not a right intention, the consecration is not valid: Therefore you expose your selves to great danger of idolatry by adoring it.

Answ. I deny your antecedent, vve have a morall certain-

tainly of it by the outvvard action of the Prieſt applying the true matter to the true from, and then elevating, and adoring the Hoſt himſelf, to ſignifie to us that is conſecrated; vvhich is enough to vvarrant the lavvfulneſs of our act, and all that God requirerh of us. To your probation, I anſvver, that great Doctors, and thoſe as yet uncenſured by the Church, tell us, that the practical intention, vvhich conſiſts only in the performance of the foreſaid outvvard actions, ſufficeth to the validity of the conſecration, vvhatever the ſpeculative or invvard intention of the Prieſt may be: therefore your conſequence is not valid. And if in any poſſible ſuppoſition, the Prieſt ſhould not conſecrate, yet could not our adoration of it be formal idolatry; becauſe that is ſtill terminated properly, and eſſentially in Chriſt, vvhere ever he be.

Ob. The Apoſtles ſate vvhen they commuuicated, therefore they did not adore the Sacrament.

Anſvv. I grant your antecedent, but deny your conſequence: they adored in ſpirit, by acts of faith and charity, (vvhich is the beſt & chiefeſt adoration) though not vvith outvvard genuflection, vvhich is not alvvais neceſſary; though very requiſite in fit time, and novv generally commanded by the Church. Let S. *Auguſtine* ſpeak the mind of Antiquity: *Of earth* (ſaith he) *Chriſt took earth, inaſmuch as flesh in earth, and of the flesh of* Mary *he took flesh, and walk'd here in that flesh. and hath given us the ſame to be eaten to ſalvation; and no man eateth that flesh* (viz. *worthily*) *unleſſe he firſt adore it.* in Pſal. 98. in illum verſic. *Adore ye the ſootſtool of his feet.*

Ob. You have no vvarrant for keeping or reſerving the Sacrament.

Anſvv. Yes; vve have both in the firſt Nicene Council, Can. 12. 14. and infinite examples of Antiquity. See S. *Greg. Nazianz, in Gorgon. S. Ambroſe oratione obitu fratris Satiri*, &c. Add to this the authority and practice of the vvhole Church.

ARTICLE XI.

OF TRANSUBSTANTIATION.

OUr Tenet is, *That though the accidents or outward forms of bread and wine remain the same after consecration, yet the whole substance of the bread and wine is changed by the words of consecration, into the whole substance of the body and bloud of Christ*; which we prove thus:

The first Argument.

major. Transubstantiation is nothing else but a change of one whole substance into another.

minor But by the words of consecration the whole substance of the bread and wine is changed into the whole substance of the bodie and bloud of Christ.

Conf. Therefore by the words of consecration is made a Transubstantiation.

The *major* is proved by the Churches declaration, both in the Councils of Florence, Lateran, and Trent, that she intends nothing else by it.

The *minor* is proved by all the texts of Scripture above cited, which signifie a reall change of the substance of the bread and wine into the bodie & bloud of Christ, but not of the accidents; for they remain the same, as is evident to sense, and granted by our Adversaries; nor is there any mention of them at all in the words of consecration.

A SECOND ARGUMENT.

major If the substance of the bread and wine remains

the ſame after conſecration, the pronounce this (in thoſe vvords *This is my Bodie*) muſt of neceſſity demonſtrate the ſubſtance of the bread and vvine, after conſecration.

minor. But the pronoune this, in thoſe vvords, does not demonſtrate the ſubſtance of the bread and vvine after conſecration, but the ſubſtance of the Bodie and blood of Chriſt.

Conſ. Therefore the ſubſtance of the bread and vvine does not remain after conſecration.

The *major* is proved, becauſe the pronoune demonſtrative this, after the vvords of conſecration are ſpoken, ſignifies or neceſſity ths ſubſtance then preſent, as all grant.

The *minor* is proved, becauſe if it ſhould then demonſtrate the ſubſtance of bread and vvine, the propoſition vvould be evidently falſe, and ſignifie bread and vvine to be the bodie and blood of Chriſt, vvhich is impoſſible.

Fathers for this point

IN the ſecond age S. *Cyprian, the bread which our Lord gave to his Diſciples being changed, not in ſhape* (outvvard forme) *but in nature* (ſubſtance) *by the omnipotency of the word is made fleſh*, Sermon. de cœna Dom.

In the third age *Origen, We eat the bread offered by prayer made a certaine holy bodie* (the bodie of Chriſt) L8. cont. Celſum.

In the ſame age *Tertullian, The bread taken and diſtributed to his Diſciples, he made his bodie*. l. 4. cont. Marcion. c. 40.

In the fourth age S. *Ambroſe, If humane benediction could change & convert nature* (he had exemplified in *Moſes* converting a Rod into a Serpent) *what ſay we by the divine conſecration where the very words of our Saviour do work, &c. ſhall not the word of Chriſt prevaile ſo far as to change the ſpecies or nature of the Element*. l. 4. de Sacram. c. 4. De iis qui myſter. c. 9.

In the same age S. *Cyril*; *Once in Cana Galilee he changed water into wine, &c. and shall he not be worthy to be believed of us that he has changed wine into his blood.* Catechef. Mystagog. 1. c. 4.

In the same age *S. Gregory Nissen*; *Christ through the dispensation of his grace, enters by his flesh into all the faithfull, &c. and these things he bestows, transelementing* (transubstantiating) *by vertue of his blessing the things that are seen, into it*, Orat. Catechist c. 37.

In the fifth age S. *Augustine*; *they* (the rest of the Disciples) *did eat the bread which was our Lord himselfe, he* (Judas) *did eat the bread of our Lord against our Lord.* Tract 59. in Ioan.

If you infer out of this text, that *Judas* did not at all eat the *Bread which was our Lord*, because he vvanted true faith Therefore no man receives the Bodie of in the Sacrament by the mouth, but by faith only. I Answer; *Judas* had before at least, if not in this place, received the *bread which was our Lord himself according to S. Augustine, our Lord* (saith he) *suffers Judas, a divel, a thief, he that sold him, he lets him receive among the innocent Disciples, that vvhich the faithfull know to be our price. l. 5. De Baptism. c. 8.* vvhen he saies *Judas eat the bread of our Lord against our Lord.* 't Is probable he speaks not of the Sacrament (though *Judas* eat that also against our Lord, because unvvorthily to his ovvn damnation) but rather of the dipped sop vvhich *Judas* is said to eat against our Lord, because he then renevved his purpose of betraying him, so that *the Divel entred him, and he went forth immediately to act his treason. Judas did not then* (saith S. Augustine) *receive the body of our Lord as some, vvho read negligently, think; for vve must understand that our Lord had already given the Sacrament of his body to them, vvhere Judas also vvas, (tract. 62. in Joan.)* So that your consequence is null.

The Council of *Folrence* defined; *that by vertue of the vvords of consecration, the substance of the bread is conver-*

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ted into the body of Christ, and the substance of the vvine in-to his blood, decet sup. union. Iacobinorum, & Armenorum. Anno 1439.

The Lateran Councel under Innocent the third defined, *that bread is by divine powver Transubstantiated into the bodie, and vvine into the blood of Christ.* ca. 1. an. Dom. 1215.

Objections out of Scripture solved.

Ob. WHat Christ promised in the sixt of S *John*, is bread and flesh too. *The bread vvhich I vvill give is my flesh.* Therefore the Sacrament is bread and flesh too; therefore no Transubstantiation.

Answ. 't Is bread (in the outvvard likeneſs) and flesh too (in the invvard substance) thus I grant your antecedent. 't Is bread in the invvard substance, so I deny it, or *'t Is heavenly bread and flesh too, I grant it, earthly or common bread, I deny it*: and so granting also your first consequence, I deny your second.

Ob. If by those vvords this is my bodie, the vvhole substance of the bread be chang'd into the substāce of Christ Bodie, you cannot prove by any good reason, that the accidents of the bread are not changed by the same, into the accidents of his Body. Therefore since the accidents are not changed, neither is the substance.

Answ. Nor need I take much pains to prove by reason that the accidents remain, since they are evident to sense, howvever I deny your antecedent; one reason is, because the vvord hoc or this signifies only substance indeterminatly and as abstractieg from all time or accidents, so that vvhen the Predicate my body is added, the vvhole proposition is sufficiently verified, by the only change of the substance into his body, vvithout any change of the accidents.

A second reason is, because, if the accidents vvere also changed into the accidents of his body, it vvere an iden-

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tical and not a formal predication, and vvould signifie only my bodie is my bodie, there being no difference at all betvvixt the subject and the predicate, vvhereas the accidents remaining the same, and the substance only being changed, it makes this sense, the substance contain'd under these accidents is my bodie, vvhich imports an accidental difference betvvixt them, and sufficeth to a formal predication, these reasons vve have from the vvery vvords of the Institution. And for reasons of convenience, one is, because vve should have a horror to eat Christs flesh in its ovvn proper shape, nor could vve do it vvithout mangling it, and therefore he hath given it us in the outvvard shape of bread, in vvhich vve may eat it vvithout any such inconvenience. A second reason is, that so there might be somthing frangible in the Sacrament, to signifie and represent the real breaking of his body on the *Cross*. These and many other reasons may be given, vvithout much rubbing our foreheads, vvherefore I deny your consequence.

Objections out of Fathers solved.

Ob. SOme primitive Fathers say, *We must unboubtedly believe the real presence, but ought not to inquire how, or search into the manner of it*; Therefore the Church did ill in defineing *Transubstantiation*.

Answ. They say vvell, but you infer ill. So vve must humbly believe the mystery of the B. Trinity, vvithout curiously enquiring hovv three distinct persons can be in one indivisible nature, and yet the Church did vvell both in defining that there are three, and hovv there are three, against the *Arians*, and *Antitrinitarians*, and therefore I deny your consequence. *A general Councel*, assisted by the *Holy Ghost*, may safely enquire into, and define those things, vvhich private men and Doctors ought rather to believe, vvithout enquiring. Had not the inquisitive and overcurious vvhy's and hovv's of Sectaries inforc'd her

to it,

to it; by obtruding their false glosses on the vvords of consecration, 't is more then probable to me, the Church had never declined so far in it as novv she hath.

Ob. Tertullian saies, *God in the Gospel called bread his body, that hence vve might understand, he gave to bread the figure of his bod, vvhose body anciently the Prophet figured by bread.* Lib. 3. cont. Marcion.

Answ. The sense of *Tertullian* is plain: His question against *Marcion* vvas, vvhether Christs body vvere true and real, vvhich he proves by this argument; that vvhich is not true cannot have a figure, but bread is the figure, but bread is the figure of Christs bodie, therefore Christs bodie is true. Novv this Father (as it is confessed by all) having a cross manner of expression, delivers himself in the vvords alledg'd, vvhose sense is; that Christ, by saying This is my body, verified the saying of the Prophet, vvho had figuratively called his body bread; for bread could not be truly a figure; till there vvas made a body, vvhose figure it might be, vvhich vvas then done. This he calls, that he gave bread the figure of his bodie, not meaning to that particular bread vvhich he had taken in his hand, but the nature of bread, of vvhich the Prophet spake, and by vvhich he figur'd the body of our Saviour; So that if our Saviour had done nothing but called the bread his body, his vvords, he had done no more then the Prophet, and not fulfilled the figure of the Prophesie, but repeated it. But Tertullian vvill have us understand, that by these vvords of our Saviour, the nature of bread, vvhich the Prophet spake of, got truly to be the figure of Christs body, to vvit, because Christs body by these vvords became truly alimental to us, and therefore vvith great propriety to be figured by bread, as the Prophet had done. Tertullians argument therefore speaks of the figure vvhich the Prophet made (vvhich novv began truly to be a figure) not of a nevv figure vvhich our Saviour made. And by this you may understand that other place objected out of him, *viz.* The

bread

bread taken and distributed to his Disciples; he made his body, by saying, This is my body; that is, a figure of my body. l. 4. cont. Marcion. c. 40. *That Christ made bread his bodie,* he plainly and positively affirms; how he made it his bodie, is no less plain, viz. by saying, this is my bodie; and that he made it likewise a figure, signe, or Sacrament of his bodie, is agreed upon by all: The difference is, that you would have these words, that is a figure of my bodie, relate to the predicate, my bodie, whereas indeed they relate to the subject, hoc, or this, and make this construction, *This, that is, a figure of my bodie, is my bodie.* Bread was a figure of his bodie in the old Law, and he made the outward form or accidents of bread, to be a figure, or Sacrament of his bodie in the new, at his last supper: Nor is this form of speech unusuall in him. He sayes in another place, *Christ is dead, that is, the Annointed,* for, *Christ, that is, the Annointed, is dead.* l. cont. Prax. c. 19. Or if nothing will serve you, but your own way, know that we allow his very body, as unbloudily offered in the Sacrament, to be a figure of his bodie as bloudily offered on the cross; what does this place advantage you, or prejudice us?

Ob *Clemens Alexandrinus* sayes, *The bloud of Christ is twofold, the one is carnall, by which we are redeemed from death, the other spirituall, by which we are annointed.* Paed. l. 2. c. 2.

Answ. He calls the *Bloud of Christ carnall, as it was shed on the cross,* because it was there shed in a carnal manner; He calls it *spiritual, as it annoints us in the Sacrament,* because it is there after a spiritual manner, all this we hold: Neither doth he deny it to be the same bloud in substance in both places; the diversity is only in the manner of being.

You reply, That in the same chapter he brings in Christ saying, *Take, drink, this is my bloud, the bloud of the vine.*

Answ. He means of a heavenly, not of an earthly vine.

You urge, it followvs, *But that the thing which had been bleſſed was wine, he ſhewed again, ſaying to his Diſciples, I will not drink of the fruit of this vine, untill I drink it new in my Fathers Kingdome.*

Anſvv. It vvas heavenly vvine, proportionable to the vine it came from, as appears by thoſe vvords, *untill I drink it new in my Fathers Kingdom*: the fruit of no earthly vine is drunk there.

Ob. S. Cyprian ſayes, *Chriſt, at his laſt Supper with his Diſciples, gave bread and wine with his own hands, but on the croſs he gave the ſouldiers his body to be wounded.* Tract. de Unct.

Anſvv. He calls the things ſignified (viz. his bodie and bloud) by the names of the ſignes: He expounds himſelf, ſaying, *Chriſt did this, that in the Apoſtles the ſincere truth, and true ſincerity being more ſecretly imprinted, he might explain to the Gentiles how bread and wine ſhould be his fleſh and bloud* (mark vvhat it vvas that he called bread and vvine) *and by what reaſons divers names and kinds* (bread and vvine, fleſh and bloud) *might be reduced into one eſſence* (one Sacrament) *and the ſignifying and the ſignified be reckoned by the ſame Words*, (*viz.* bread and vvine.) Thus his ovvn expoſition, vvhich to my beſt underſtanding is rather for, then againſt us. We knovv the Fathers ſomtimes call the conſecrated Hoſts ſymbols, types, figures, but never ſo as to exclude the verity of the thing typified and figured, as Sectaries do. So that Objections of this nature are meer trifling and of no ſtrength againſt us.

Ob. S. Chryſoſtome ſayes, *For as before the bread is ſanctified we name it bread, but the divine grace ſanctifying it by means of the Prieſt, it is freed from the name of bread, and deemed worthy to be called the Lords Body, although the nature of the bread remain in it.* Epiſt. ad Cæſ. cont. hæreſ. Apolin. citat. per Damaſcen.

Anſvv. This Objection is clearly againſt you, exceptiug only thoſe vvords, *although the nature of the bread remains in it*, by vvhich he only means the Qualities or Accidents of the

of the Bread, not the Substance of it, as appears by those precedent vvords, *The bread is sanctified by the divine grace, by means of the Priest, it is freed from the name of bread, and deemed Worthy to be called our Lords Body*, (vvhich could not be, if the substance of bread remained,) The vvord Nature is often taken for the qualities and properties of a thing. So vve say in common speech, he's of a good nature, he's of an ill nature, I love his nature, I hate his nature, meaning his good and evil qualities, or properties, not his substance.

Ob. S. Ambrose saies, *It is a wonderfull power of God that makes the bread remain* what *it is, and yet be changed into another thing.* l. 4. de Sacrament. c. 4.

Answ. The sense of *S. Ambrose* is, that the bread perishes not, but remains virtually in that into vvhich it is changed; an effect that certainly requires no less then a vvonderful povver. But it vvere no vvonderful povver if it should make the bread no other thing, then vvhat nature and the Baker made it, but onely change it into a signe or figure of his Bodie: This requires no omnipotence for doing it. You might in much modesty have spared this Objection, as also that of the same Father, *How much more operative is the word of Christ, that the things be* what *they were* (*viz.* in the outvvard shape) *and yet be changed* (viz. in the substance) *into another thing* (the bodie of Christ) *and so that* which *was bread before consecration is now the Body of Christ*, (he tells you plainly vvhat it is changed into.) l. 4. de Sacrament. c. 4. What frontless confidence is it in you to triumph in these texts?

Ob. Some of your Schoolmen, as *Durand, Scotus, Peter Lombard &c.* say, Transubstantiation vvas not heard of till of later times.

Answ. They quarrel at the nevvness of the vvord, not at the meaning of it; but tell not us in controversies of Faith of the placita of Schools, or vvhat this or that particular Schoolman saies, vvho deliver but their ovvn private opinions, and those also vvith submission to the Chur-

ches judgment. Tell us vvhat is plainly said in Scripture, and so expounded by the Church, or vvhat hath been delivered by Apostolicall tradition from age to age, or vvhat the Fathers have plainly and unanimously taught, or vvhat hath been defined in Councils perfectly oecumenicall: These, and nothing less are testimonies sufficient, to prove a controverted point to be of Faith, or not.

Ob. Transubstantiation vvas not heard of til the Council of Lateran.

Answ. The vvord vvas not agreed upon in any general Council before that, I grant; the meaning or thing signified by the vvord, I deny it: that vvas believed and taught from the first institution of the Sacrament, as hath been proved; see the Councils above.

Objections from reason, and sense, and answered.

Ob. *Transubstantiation* is not expresly in the Scripture. Therefore vve have no reason to believe it vvith divine faith.

Answ. The meaning of the vvord is, though the vvord be not, and sufficeth to a point of Faith, that it be any vvay in the Scripture, either plainly or obscurely, expresly or implicitly, the Churches authority and exposition, or definition being added. Otherwise the mistery of the *Trinity, the necessity of infants Baptisme, &c.* vvould not be points of Faith, they be not expresly and plainly in the Scripture; nor be the vvords there at all, no more then *Transubstantiation*, therefore your consequence is false.

Ob. It is impossible for one vvhole substance to be chang'd into another, *Ergo*.

Answ. Naturally, or by a mere natural agent, vvhose activity is limited and alvvales presupposeth a subject to vvork upon, I grant it; by a supernatural agent, vvhose vvhole power is infinite, and unlimited, I deny it; Christ is alvvays the principal agent in this vvork, the Priest but [illegible] ument only.

Ob.

Ob. If the vvhole substance of the bread vvere changed into the Bodie of Christ, the accidents of bread could not remaine as they do, they cannot be vvithout a subject.

Answ. Naturally or by the force of nature, I grant it, by miracle and the omnipotency of God, I deny it. A due inherence in a subject is not of essence, of quantity, or any other accident, but only to be apt to be in a subject; to be in, in all absolute entities (such as quantity is) must of necessity presuppose to be; at least, in the essential notion of it.

Ob. The same Bodie cannot be in many places at once.

Answ. Circumscribed, or locally extended, I grant; In a spiritual and Sacramental manner, I deny it.

Ob. Quantity is essential to a bodie. Therefore if his bodie be in the Sacrament, his quantity must needs be there.

Answ. I distinguish your antecedent, quantity extended metaphisically, inwardly or in order to it selfe, is essentiall to a bodie I grant; Quantity extended phisically, or in order to place, I deny it, that is only a property of Quantity, and therefore separable from it by Gods omnipotence. *It is most proper to quantity (saith Aristotle) to be equall. 5. Metaphis.* That is to be locally extended vvith some determinate figure. Quantity is an absolute entity, and therefore cannot essentially consist of order to place, vvhich is a mere relation, I give the same distinction to your consequence.

Ob. For the same bodie to be here and there at the same time implies a contradiction.

Answ. You mistake; for the same bodie to be here & not to be here, implies a contradiction, or for the same bodie to be here, and to be there properly (that is locally extended) at the same time & according to the same thing, implies a contradiction true, but not to be here and to be there, improperly (that is sacramentally) and according to divers things [to vvit divers quantities] as Christs

bodie

bodie is in the Sacrament. The ſoul is here [in the head] and there [in the foot] as the ſame time, improperly and ſpiritually, by reaſon of the diverſ parts of the bodie, vvithout any contradiction.

Ob. A bodie is deſtroid, if it be not in ſome determinate place.

Anſvv. That Propoſition is not univerſally true. *Ariſtotle* ſaies and proves, *that the verſe, or higheſt heaven is in no place, becauſe nothing is without, or above it, to contain it 4. Phiſ. text. 45.* Yet vve grant that Chriſts bodie in the Sacrament is alvvaies in ſome determinate place improperly and by accident, viz. in the place of the quantity, under vvhich it is, it is ſo determinated to place by the dimenſion or outvvard formes of bread and vvine as never to be out of the place of the ſaid dimenſions or outvvard formes.

Ob. Nothing can be in tvvo divers times at once. Therefore nothing can be in tvvo divers places at once.

Anſvv. I deny your conſeqnence; the diſparity is becauſe divers times cannot be together or at once (time being eſſentially ſucceſſive) but divers places may, and are.

Ob. A ſpirit vvhich is naturally indiviſible, cannot be made diviſible even by Gods omnipotence. Therefore quantity vvhich is naturally diviſible in order to place, cannot be made indiviſible in order to place even by Gods omnipotence.

Anſvv. I grant your antecedent but deny your conſequence; the diſparity is, that it is not only natural, but eſſential to a ſpirit, to be indiviſible, and have no parts, but it is not eſſential, though it be natural to quantity to be diviſible, or have parts extended in order to place, but only in order to it ſelfe. *And he that could made the Sea a ſolid path to his own feet. S. Mat. 14. Enter to his Diſciples the doores being ſhut. S. Jo. 20. Make a buſh burne and not conſume. Exod. 2. Make Iron ſwim on the water, 4. Kings. 6. Make the Sea ſtand like a Wall about his people Exod. 14.*

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can doubtleſs change the natural, and common manner of being vvhich things have, and yet be able to conſerve their eſſences, your Scholars knovv this to be poſſible and confeſs it, and ſo do you vvhen your forget your ſelfe, as I have shevved above; your shifts in eluding theſe places are too poor to merit an anſvver.

He that can make material ſubſtances, vvhich of their ovvn nature are indiviſible in order to place, diviſible by means of quantity, even by his ordinary povver, and vvay of vvorking, can doubtleſs by his extraordinary, make quantity, vvhich naturally is diviſible in order to place, become indiviſible, by giving it a ſupernatural, and ſacramental manner of being.

Ob. Bread might be called the bodie of Chriſt by only being made one thing vvith his bodie, although it vvere not Tranſubſtantiated into his bodie.

Anſvv. No it could not. The ſoule of man is made one thing vvith his bodie, and yet the bodie cannot be call'd the ſoule, nor the ſoule the bodie.

Ob. Man in Chriſt is called God, and God man. Therefore bread in the Sacrament may be call'd the bodie of Chriſt.

Anſvv. I grant your antecedent, but deny your conſequence, the diſparity is, becauſe *God and man in Chriſt are united in one perſon.* Bread is not ſo united to the bodie of Chriſt in the Sacrament.

Ob. The thing containing may be call'd the thing contained; ſo vve call a barrel, ſack, a purſe, Gold, &c. Therefore bread conraining only the bodie of Chriſt, may be call'd the Bodie of Chriſt, thought it remaine unchanged.

Anſvv. Your antecedent is true in a figurative ſenſe, becauſe a barrel, and a purſe are of their ovvn nature made to containe, and ſuppoſe for ſack and gold, but bread vvas not of its ovvn nature and primary inſtitution, made to contain and ſuppoſe for the bodie of Chriſt. (this vvas ſuperadded to the accidents or outvvard formes of bread

only

only by Christ at his last Supper) but to contain and be the nourishment of mans bodie.

Ob. S. Austine saies, it is impossible for Christ to be at once according to his corporal presence, in the Sun, and in the Moon, and on the Crosse.

Answ. We maintaine not his corporal, but real and spiritual presence in the Sacrament, the manner of being is spiritual, and sacramental, you have been often told it. He speaks there against the Manichees, who held the *Body that was crucified to be a sunne visical Bodie, and that the corporal light of the Sun and Moon were the true Bodie of Christ.* Which *S. Augustine* proves to be false, because a body cannot be in many places at once, after a bodily manner; this is not against us.

Ob. Sense cannot be deceiv'd in its proper object, and sense tels us 't is bread after consecration, *Ergo.*

Answ. Substance is not the proper and immediate object of seuse, but colour, quantity &c. Nor can sense judge at all of substance, though it be under sensible accidents, unless it be the subject of those accidents, and have a sensible and corporal manner of being; which the bodie of Christ neither is, nor hath in the Sacrament. In both a spiritual manner of being and is not the subject of the accidents of bread, they are without a subject by miracle, therefore no wonder if sense be deceived in this matter. Here sense and reason must vaile bonnet to faith, and submit to the authority of God revealing and the Church propounding; they are no competent Judges, what God can do by his omnipotence.

Ob. S. John proved the verity of the incarnation, and God made man, against Cerinthus and his complices, by the evidence of sense. *That which we have seen with our eyes, and our hands have handled, we declare unto you, &c.* 1. Jo. 1.

Answ. You deceitfully leave out the first, and principal part of his proofe, viz. *That which was from the beginning, which we have heard, &c.* v. 1. His chiefe intention

robation of that miſtery vvas not grounded on ſeeing and feeling only, as you pretend, but on *hearing, faith is by hearing, and hearing by the Word of God revealing.* He had heard *that which was from the beginning, viz. Chriſt* revealing thoſe things, and therefore believed them, and declared them to us to be believed. The other part of his proofe from ſeeing and feeling, vvas only *ad Hominem*, againſt *Cerinthus*, and ſuch as you are, vvho vvill believe nothing, vvithout a ſenſible experiment of it: vvhereas true *faith is an argument of things not appearing.*

Ob. If the notions and evidence of ſenſe be not infallible about its ovvn proper object, there can be no certainty in the knovvledg of bodies, and ſenſe muſt needs be the perpetual cauſe of deception in this miſtery to all the vvorld, vvhich is abſurd, *Ergo*

Anſvv. They are infallible about the proper objects of ſenſe, if they be duly propos'd, and reaſon conſider rightly of all circumſtances, but the bodie of Chriſt in the Sacrament is not the proper object of ſenſe, but of faith, it hath a ſpiritual, and ſupernatural manner of being, and vve have a more infallible aſſurance then that of ſenſe, to regulate our aſſent by, in this matter; viz. the divine authority revealing; he that vvill credit that, & captivate the uncertain notions of ſenſe to the Obedience of Faith (as all good Chriſtians ought to do) is not in the leaſt dainger of being deceived by ſenſe in this miſtery, but ſuch as vvill obſtinately prefer the ſeeming evidence of ſenſe, before the certain authority of God revealing, and his Church propounding (as you do) are vvorthy to be ſlaved for ever to the deeception and fallacy of ſenſe, may God deal better vvith you, then you deſerve, vvhich is my hearty prayer for you.

Ob. If the Doctrine of Tranſubſtantiation vvere true, and Chriſts Bodie vvere vvhole in the vvhole Hoſt, and vvhole in every part of the Hoſt, if you divide, or break it, it vvould follovv your Laicks can conſecrate, as vvell as Prieſts, becauſe vvhen they divide the

Hoſt in their mouthes, they make Chriſt (vvho before vvas preſent only in one place) to be novv preſent in many; riddle mee this riddle.

Anſvv. You pleaſe your ſelf vvith your ovvn miſtakes. I deny the ſequel of your argument that action of the Laicks of it ſelfe and properly ſpeaking reaches only to the diviſion of the ſignes, or accidents, not to the preſence of Chriſts Bodie to the ſignes, or in many places, the efficient and proper cauſe of that, are the vvords of conſecration ſpoken by the Prieſts, by vvhich the vvhole ſubſtance of his bodie is made preſent in place of the vvhole ſubſtance of the bread, and by a neceſſary conſequence, in every part of the ſignes or accidents if you divide: the Laities diviſion of them is only *Conditio ſine qua non*, a condition, vvithout vvhich the effect of his preſence in many places is not put, not the efficient cauſe thereof.

Ob. Chriſt proved the verity of own Reſurrection by the evidēce of ſenſe, when he ſaid to his Diſciples, *See my hands and feet, that it is I my ſelfe, handle and ſee.* S. Lu. 24. 39.

Anſvv. The evidence of ſenſe vvas infallible in that caſe, to prove the Bodie of Chriſt to be his true Bodie, and not a Phantaſme, as the miſtaken Diſciples thought his Bodie had there a ſenſible, corporal, and natural manner of being, not ſo in the Sacrament; nevertheleſs the verity of his Reſurrection, as it is an article of Faith, hath a much higher and more infallible proofe then that of ſenſe, viz. the authority of the Prophets and Chriſt himſelfe revealing it *They will kill him, and on the third day he ſhall riſe againe.* S. Lu. 18. 33.

Ob. In the profeſſion of Faith preſcrib'd to *Berengarius* by the *Pope* it is ſaid; *That the Bodie of Chriſt is ſenſibly touched by the hands and chew'd by the teeth.* Therefore the manner of its being is ſenſible, and not ſpiritual.

Anſvv. I deny your conſequence, the vvords of the *Profeſſion* run thus. *I Berengarius profeſs, &c. The bread and Wine vvhich are ſet on the altar after conſecration, to be not only a Sacrament, but alſo the true Bodie and Blood of our*

Lord

Lord Jesus-Christ, and I profess it (the consecrated bread and vvine saies the relection of that Council) *to be sensibly touch'd by the hands of Priests, and chew'd by the teeth of the faithful, not only in the Sacrament, but in* verity, &c. all this vve grant in a sound sense. His Bodie is said *to be sensibly chew'd by the teeth and touch'd by the hands* in this respect, that the vvhole substance of his Bodie remains and is present in verity and vvithout fiction under every part of the divided Host; that is, his Bodie is said to be *sensibly touch'd by the hands, and chew'd by the teeth*, not by it selfe or according to its ovvn entity, but by accident and by meanes of the signes or accidents of bread under vvhich it truly is; thus the relection of that very Council expounds the Council. *Berengarius* vvas there condemned *for denying the true and real presence of Christs Bodie in the Sacrament or signes*, not for holding it to be there after a spiritual manner of being, this vvas ever most true and Catholique Doctrine, therefore it cannot vvithout absurdity be imagined that the meaning of his Profession should be, that Christs Bodie is in the Sacrament after a sensible, & corporeal manner.

You reply; *His bodie is sensibly touch'd and chew'd not only in the Sacrament, but in verity.*

Answ. We grant it; for by the vvords, *in verity*, is meant no more, then *truly and without fiction*. That which vve sensibly touch & chevv is *not only a Sacrament or signe, but also the Bodie and Blood of Christ in verity, that is, truly and without fiction, and therefore his Bodie may be said to be sensibly touch'd & chew'd in verity*, that is, vvithout fiction, not by it self, according to its ovvn entity, but by meanes of the Sacrament or signes, vvhich are so touch'd and chevv'd, and under vvhich it is in verity, that is *truly and without fiction*. I declare this by an example; *Jonas* vvas sensibly swallow'd by the Whale both soul and bodie, and this is verity, that is truly and vvithout fiction; yet he was not sensibly swallow'd according to both, but according to his bodie only, and his soul is said to be sensibly swal-

low'd by means of the bodie, in vvhich it vvas *in verity and without fiction.*

You reply, though *Jonas* his ſoul may be ſaid to be ſenſibly ſwallow'd by means of his bodie in vvhich it was, or by accident, yet it can no vvaies be ſaid to be ſenſibly eaten or chevv'd. Therefore though Chriſts Bodie be in the Sacrament, yet it cannot be ſaid to be ſenſibly chew'd or eaten in it, ſeeing the manner of its being is ſpiritual.

Anſvv. The diſperity is, that *Jonas* vvas not chevv'd or eaten either according to his ſoul or bodie; But *Chriſts bodie is ſenſibly chevv'd or eaten in the Sacrament*, according to the ſignes or Sacrament, though not according to its ovvn ſubſtance.

Novv let any impartial Chriſtian judge what good meaning Doctor Taylor could have, in enumerating ſuch a rabble of ſeeming contradictions, (vvhich are indeed none) or falſe, imaginary ſuppoſitions: Or in exaggerating ſuch an eminent danger, nay moral certainty, (if he may be our judge) of groſs and horrible idolatry in our Doctrine and vvorship of the B. Sacrament (the knovvn and conſtant beliefe not only of this nation, but the vvhole world, except ſom few ſectaries in this laſt age, even from its firſt converſion to Chriſtianity:) What other end then to contribute thereunto too much moderation and charity in his vvritings? I vvish he had them in his heart, but am ſure he hath shevv'd neither in this Treatiſe; let him that judgeth all things be his judge; I only ſet this *motto* on our *Tenet*, *veritas in æternum ſtat*, and God can finde protection for his people, or if it be his vvill to have us ſufferers for juſtice ſake, vve knovv he vvill revvard our ſufferings vvith a moſt full and overflovving meaſure. His vvill be done: *Amen.*

ARTICLE XII.

Of Communion under one Kind.

OUr Tenet is, *That there is no neceſſity for the Laity to communicate under both Kinds, but that it is lawfull for them to do it either under one or both, as the Church of God appoints:* vvhich vve prove thus.

The firſt Argument.

major. If to Communicate under one Kind only be ſufficient for the Laities obtaining everlaſting life; then it is not neceſſary for them to Communicate unner both.

minor. But to Communicate under one kind onely is ſufficient for the Laities obtaining everlaſting life.

Conſ Therefore it is not neceſſary for them to Communicate under both.

The *major* is proved; becauſe that, vvithout vvhich a thing may be had. is not abſolutely neceſſary for obtaining it.

The *minor* is proved by, *This is a bread coming down from heaven, that if any one eat of it, he dies not.* S. John 6. 50. *He that eateth of this bread shall live for ever,* verſ. 52. *If any one eateth me, the ſame shall alſo live by me,* V. 58. You hear eating only vvill ſuffice.

A SECOND ARGUMENT.

If Chriſt h imſelf and his diſciples gave the Sacrament under one kind, then it is lavvful alſo for us to give it under one kind.

2. But

2. But Christ himself and his Disciples did somtimes give it under one kind.
3. Therefore it is lavvful also for us to give it under one kind.

The *major* is manifest, because their actions are out examples and best vvarrants.

The *minor* is proved: *And it came to passe whileſt he* (Christ) *sate at the table with them, he took bread, and blessed, and did reach it to them, and their eyes were opened, and they knew him, and he vanished out of their sight.* S. Luke last. versa 30.

And they were persevering in the Doctrine of the Apostles, and the Communication of the breaking of bread and prayer, Acts 2. v. 42. *And in the first of the Sabbath, when they were assembled to break bread,* &c. Acts 20. 17. A plain *Synaxis*; Here is no cup in any of these places, vvhich are all expounded of the Sacrament, by *S. Austin. l. 49 de consens. Evangel. c. 15. Venerable Bede*, and *Theophylact* on the said places.

A Third Argument.

1. IF the vvhole substance and essence of the Sacrament vvith all the ends thereof be had under one kinde, both are not necessary to salvation.
2. But the vvhole substance and essence of the Sacrament vvith all the ends thereof, is had under on kinde.
3. Therefore both are not necessary to salvation.

The *major* is proved, because the precise institution of a thing infers not a necessity of doing or receiving the vvhole, vvhen the end of the institution may be obtained by a part only; for example; God instituted all kinds of meats for mans sustenance, yet neither any one particular man, nor the vvhole collection of men are bound to eat all kinds of meates, but so much only as is sufficient to sustaine

taine them; so God ordain'd marriage for the holy propagation of mankinde, yet all men are not bound to marry, becauſe mankinde may ſufficiently be propagated without this or that particular mans marrying.

The *minor* is proved, becauſe, under one kinde, there is the matter, the bread, there is the forme, the vvords of conſecration; there is the ſigne of Chriſts unity vvith the ſigne of Chriſts unity vvith the faithfull, many graines making one paſte; there is the the thing ſignified, the Bodie and Blood of Chriſt and divine grace, there is a memory of his death and paſſion, the bread divided from the cup, to ſignifie how his Bodie and Blood vvere divided for us on the croſs, and hence it vvas that after the conſecration of either kinde, he recommended to us the memory of his death and paſſion; to ſhevv that either vvas ſufficient memorial thereof. 1. Cor. 11. 24. 25. And finally by receiving under one kind we are ſpiritually nouriſhed, made partakers of the merits of Chriſt, and faſt united to him. *For we are one bread, one Bodie, all that do participate of one bread*, 1. Cor. 10. 13. Which is all that appertains to the ſubſtance, eſſence, or ends of this Sacrament.

A fourth Argument.

1. THat vvhich is not commanded either in the vvritten, or unvvritten Word of God, is no divine precept.
2. But the Laities Communion under both kinds is not commanded either in the vvritten or unvvritten Word of God.
3. Therefore the Laities Communion under both kinds is no divine precept; and 'tis lavvful for them to communicate under one, or both, according as the Church appoints.

The *major* is manifeſt by the very termes.

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The *minor* is proved by the solution of all such objections as shal be brought out of the Scripture to the contrary: And as for the unvvritten Word, vvhich is Apostolicall Tradition, let these ensuing testimonies be heard.

Fathers for this point.

IN the second age *S. Dionysius* asserts the Communion of Infants under one kind, *l. de Eccles. Hierareh. c ult. prope finem.* See also *c. 4.*

In the third age *Tertullian* tels us, it vvas then a custome to carry the Eucharist home to their houses for private Communion (*l. ad Uxorem*) which could be done but under one kind, because Chalices vvere not permitted to be in Lay-mens houses. *S. Athanasius Apol. 2 cont. Arianos.*

In the same age *S. Cyprian* affirms, it vvas given to Infants and to the Sick in one kind only. *Serm. de lapsis num.* 10.

In the fourth age *S. Ambrose* asserts. They kept the Eucharist after consecration, and that his brother *Satyrus* in a shipvvrack vvas miraculously delivered from the vvaters, by having the Eucharist tied about his neck in a stole. *Orat. de obitu Satyri.*

In the same age *Eusebius* testifies; They vvere vvont to send the Sacrament by Sea into far countries, *l. 5. Histor.* Which could not be done but under onde kind.

In the fifth age *S Austin* teaches the practice of communion under one kind for infants. *L. adverss. Julian. Pelag. c. 4 prope finem. & tom. 2. Epist.* 106. *post medium.*

In the same age it vvas so indifferent a thing for the Laity to communicate either under one or both kinds, that the *Manichees* (vvho held Christ had no true bloud, and that vvine vvas the gall of the Devil, and therefore vvould not receive the cup) lurked among Catholikes, by communicating under the form of bread only, and could not

be distinguished from them, till Pope Leo the first made a special Edict, commanding all the Laity to receive once a year under both kinds, and that at the publike Communion of Easter, by which means he detected the said Manichees, and excluded them from the Catholike Communion. See *Leo Serm. 4. de Quadrages.* and *Baronius Annals an. 490. num. 21. 22.*

The Councel of Claremont under Pope *Urban 2.* Decreed against an abusive of dipping the bread in the cup, *That no man should Communicate of the Altar, unlesse he took the bread apart, and the cup in like manner; unlesse through necessity or caution* (as in case of sick and infants) *Can. 28. an. dom. 1095.*

The Council of Constance has decreed against all such as rashly presume to say, *That Christian people ought to receive the Sacrament under both kinds, &c. That as the custome of the Laytie receiving under the form of bread only, had been lawfully brought in for avoiding some dangers and scandalls, and very long observed, &c. So it ought to be held for a Law, Which it is not lawfull to reject, or to change without authority. Sess. 13. 14. an. Dom. 1415.* The Councel of Basil has defined the same. *sess. 30.*

OBJECTIONS SOLVED.

Obj. DRink ye all of this. S. Mat. 26.

Answ. That was only spoken to the Apostles whom he made Priests none else were present; *And they all drank.* S. Mark. 14. That those words concerned not the Layty, but the Apostles only, appears in S. Lu. who has expresst it thus; *Take ye and divide it amongst you.* S. Lu. 22. 17.

Obj. Do this for a commemoration of me. S. Luc. 22. 19.

Answ. By those words Christ made his Apostles Priests, and gave them power to consecrate his Bodie & Blood, as he had there done, which cannot appertain to

the Laity; unleſſe perhaps you vvould have them Prieſts alſo, and then vve ſhall have Prieſts enough. Beſides, S. *Luke* has thoſe vvords after the conſecration of the bread immediatly, not after the conſecration of the Cup, & S. Paul has them abſolutely after the conſecration of the bread, but conditionally onely after the conſecration of the cup, and with limitation, *Do this as oft as ye ſhall drink, in commemoration of me*, both vvhich circumſtances rather evince a non-neceſſity of communion under both kinds, then otherwiſe.

Ob. Chriſt ordained it in both kinds.

Anſvv. True; but preciſe inſtitution, as hath been proved, obliges not all men to do all that vvas inſtituted: Beſides, it vvas inſtituted not only for a Sacrament, but a ſacrifice; and ſo I grant both kinds are requiſite to make a perfect repreſentation of the bodie and bloud of Chriſt, as actually divided on the croſs; and therefore Prieſts have a command to receive it in both kinds, but not the Laity, to vvhom it appertains not to ſacrifice.

Ob. Unleſſe ye eat the fleſh of the Son of Man, and drink his bloud, you ſhall have no life in you.

Anſvv. Such as deny the reall preſence of Chriſts Bodie in the Euchariſt, ſay, that Chapter concerns not oral and ſacramental, but only mental, and ſpiritual communion; and ſo nothing to your purpoſe. But to ſuch as allovv the real preſence vvith us, I anſvver, This imports a command obliging the vvhole Church, but not each particular man, and ſo it is fulfilled by the vvhole Church, by Prieſts receiving in both kinds, and by the Laity receiving in one, or both, as it is appointed.

P. It is not ſaid, *unleſſe every one, &c. but unleſſe ye eat, &c.* So vvhen Chriſt ſaid, *Go ye teaching all nations, baptizing them, &c.* He did not command every particular Apoſtle to teach and baptize all Nations (that vvere impoſſible) but that it ſhould be done among them, according to their ſeveral allotments. So in the old Scripture vve read, *Ye ſhall circumciſe the fleſh of your fore-skin* Gen. 17. 11. *And*

he

let every one take a lamb, &c. the whole multitude of the sons of Israel shall sacrifice it, Exod. 12. 3. 6. These were precepts obliging the whole Synagogue, but not each particular man; every one was not bound to circumcise, but such only as were deputed for that office; nor was every one obliged to sacrifice the lamb, but only the father or chief of every family. The reason of this is given us by *S. Austin*, *Because the morall precepts of Christ oblige all and each particular man of the same state or calling, his sacramental precepts not so; but the whole multitude onely, according to their different callings and capacities.* That nothing can be proved out of this Chapter for the necessity of communion in both kinds, is evident, because in three or foure speciall texts it affirms one kind to be sufficient to salvation, *verse* 50. 52. 58.

Ob. Let a man prove himself, and so let him eat of this bread and drink of this cup, for he that eats and drinks unworthily, eats and drinks damnation to himself 1. Cor. 11. 28. You hear S. Paul injoyns both.

Answ. This probation, or trial of our selves is necessary for all sorts of men, and at all times, as often as they communicate, and therefore he extends his speech to all, as well Priests as Laicks; That he knew it to be lawful for the Laity to receive under one kind onely (if holy Church should so commanded) is evident by the precedent verse, in which he sayes, For *whosoever shall eat this bread, or drink this cup of our Lord unworthily*, (the Greek word is) *he shall be guilty of the bodie and bloud of our Lord*, vers. 27. And after the consecration of the bread he sayes absolutely, *Do this for a commemoration of me*: But after the consecration of the cup, he sayes, *Do ye this* (not absolutely, but with a limitation) *as often as ye shall drink, for a commemoration of me*, vers. 26. So to intimate, that it was not necessary for all sorts of Communicants, or at all times, to receive the cup.

Ob. By denying them the cup, you rob the Laity of the bloud of Christ.

Answ. No; there is both Bodie and Bloud, vvhole Christ under either kind: his Bodie and Bloud cannot be novv divided; for he is novv immortal and impassible; he cannot die nor suffer any more Rom. 6. And as the Church heretofore commanded the Laity to receive in both kinds, so to exclude the *Manichees (who held the cup to be unlawfull, and not the bloud of Christ, but the gall of the Devil)* from the communion of the faithful; so novv she commands them to receive under the form of bread only, to exclude and detect such Heretikes as hold that vvhole Christ is not under either kind.

Ob. The cup is the Legacie of Christ to his Church, and therefore belongs to all.

Answ. No, it is a part of his Will or Testament, and the Will is not his Legacy. His Legacy vvas everlasting life. *That being justified by grace we may be heires according to hope of everlasting life*, Rom. 8. 17. Or if you vvill needs have the cup a Legacy, at least it vvas but a part of his Legacy, and appertains not to all by any precept or necessity, but to those onely to vvhom the Overseers of his Will (the Pastors of the Church) have been appointed to deliver it.

Ob. S. *Cyprian* says, *The Law forbids the eating of bloud, the Gospel commands it*, de Coena Dom.

Answ. This is against, not for you. He speaks of eating, not of drinking; if you vvill have it understood of drinking, I answer, it commands Priests, but not the Laity.

Ob. S. *Austin* saies, *All that will have life are exhorted to drink bloud*. q. 57. in Levit.

Answ. Counsel is no command, and you must note here, that vvhensoever the Fathers say the Laity have a right to the cup, & ought to receive it, they speak of times in vvhich the Church so appointed and commanded, vvhich is not against us.

Ob. The Priest receiving in both kinds, receives but one vvhole Sacrament: Therefore both kinds belong to

the integrity of the Sacrament.

Answ. I grant the antecedent, but distinguish the consequence, therefore both kinds belong to the integrity of the Sacrament, and make but one whole Sacrament, when they are taken together, and ordered to one refection, I grant; of necessity, always, or when they are taken apart, I deny. For so either kind is an entire and perfect Sacrament of it self. So many dishes of meat, if eaten of together & ordered to one refreshing, make but one meal, but eaten of at several times, and ordered to divers refections, they make several whole meales. Christ ordained both kinds, and left it in the power of his Church to make them one or two distinct matters of the Sacrament, as the necessity of times and persons should require.

ARTICLE XIII.

Of the unbloudy Sacrifice of the Masse.

EXternal Sacrifice, properly so called, is a worship that belongs to none but God; and hence it is, the Devil has been long endeavouring, by Heretikes and Sectaries, utterly to abolish the Masse, (the daily sacrifice of Christians) which Antichrist in the later dayes shall take away. Dan. 11. 31. The thing offered and sacrificed in the Masse, we have already demonstrated to be the bodie and bloud of Jesus-Christ, true God and man, under the outward forms of bread and wine. And, for the action, by which it is sacrificed to God, which chiefly is discuss'd in this Article, you are to note

1. That by the word Sacrifice in this place we understand not a sacrifice in general, or improperly so termed (such is also all the actions of the mind, or any work of

vertue

vertue vvhatsoever) but a special sacrifice, truly and properly so called.

2. That the sacrifice of the cross is an absolute, bloudy, and general sacrifice, propitiatory for the sins of the whole vvorld, but the sacrifice of the last Supper, or the Masse, is a representative, unbloudy, and particular sacrifice, applying the said general and bloudy sacrifice to us.

OUr Tenet is, *That the oblation of our Lords last Supper, or the Masse, is a true and proper unbloudy sacrifice, and propitiatory for sins.*

The first Argument.

1. A commemorative sacrifice is the oblation of a sensible thing made to God, testifying (by force of divine institution) the supreme dominion of God, and passion of Christ.

2. But Christ at his last Supper (and the same is done in the Masse) made the oblation of a sensible thing to God, testifying (by force of his divine institution) the supreme dominion of God, and his ovvn death and passion.

3. Therefore Christ at his last Supper (and the same is done in the Masse) offered a true and proper commemorative sacrifice.

The *major* is manifest of it self, and allovved by all.

The *minor* is proved; because Christ at his last Supper made the oblation of his bodie and bloud to God for us, under the visible formes of bread and vvine. *This is my Bodie* (saith he) *which is given for you.* S. Luke 22. 19. He did not say *which is given to you* (though he also gave it to them a Sacrament) *but Which is given for you* (to shew, he first offered it to God for them, a sacrifice.) *This is my bloud Which is shed for many to the remission of sins,* S. Mat. 26. 28.

16. 28. It represents the supreme dominion of God, because the things offered are broken, shed and destroid, according to the outvvard formes; to shevv his povver over life and death. It testifieth the passion of Christ by force of his ovvn institution; *Do ye this* (saith he) *for a commemoration of me*, S. Lu. 22.

A SECOND ARGUMENT.

1. *Christ is a Priest for ever according to the order of Melchisedech* Heb. 7. 11. 15. 17.
2. But the order of *Melchisedech's* Priesthood consisted principally in this, That he offered to God the pacifick and unbloudy sacrifice of bread and vvine.
3. Therefore Christ at his last Supper offered to God the pacifick and unbloudy sacrifice of bread and vvine.

The *minor* (vvhich only requires proof) is proved; *And melchisedech King of Salem brough forth bread and wine, and he was sacrificing to the most high God*, Gen. 14. 18. The Hebrevv vvord is *Cohen Leel*, vvhich vvord *Cohen* (as often as it is joyned vvith a Dative case in holy Scripture, as it is here) signifies the Participle sacrificing, and not the Substantive, a Sacrificer.

The consequence is confirmed, because a similitude in the rite of sacrificing is that vvhich chiefly pertaines to the similitude of Priesthood.

A Third Argument.

1. To offer God a propitiatory sacrifice, is nothing else but to offer an Host to God for the remission of sins.
2. But Christ at his last Supper offered an Host to God for the remission of sins, as I have proved;
3. Therefore Christ at his last Supper (and the same is done in the Masse) offered a propitiatory sacrifice.

A fourth

A fourth Argument.

1. What Christ did in the oblation of his last Supper, he gave his Apostles and their successors both powver and command to do.
2. But Christ in the oblation of his last Supper offered to God a true and proper commemorative, and unbloudy sacrifice: (as hath been proved by the first and second Arguments:).
3. Therefore he gave his Apostles and their successors (that is, all lavvful Priests) both powver and command to offer unto God a true and proper commemorative, and unbloudy sacrifice.

The *major* is proved, *Do ye this* (vvhich I have done) *for a commemoration of me*, S. Lu. 22. 1. Cor. 11. How long this powver vvas to last, and this command to be in force, S. Paul has taught us, *As often as ye shall eat this bread and drink this cup, ye shall declare the death of our Lord untill he come.* 1. Cor 11. 16. Which vvords have been expounded by three general Councils, to signifie, that vve do not vvorthily eat the bread, & drink the cup of our Lord, unless vve first denounce his death, by the consecration and unbloudy sacrificing of his Bodie and Bloud. 1. Epheſine, 2. Chalcedon, 3. Constantinopolitan Councils.

The consequence is established, because Christ could not be truly called *Priest for ever according to the Order of Melchisedech.* (*Psal.* 109. *Heb.* 5. 10. & *Heb.* 6. *v last*) unless he had ordain'd some unbloudy sacrifice, vvhich vvas to last to the end of the vvorld, and to be offered by inferior Priests, subordinate to, and succeeding him in his unbloudy Priesthood, seeing his bloudy Priesthood ceased at his death; neither could that return after his resurrection, because it vvas incompatible vvith his immortality.

Add

Add to this that of *Malachy* 1. 10. 11. *From the rising of the Sun, even to the setting, great is my name amongst the Gentiles, and there is sacrified and offered to my name in every place a clean oblation.* The Hebrevv vvord is *Mincha*, vvhich in Scripture alvvaies signifies (vvhen offered unto God) a proper and unbloudy sacrifice; and cannot othervvise be verified, then by the Priesthod of the nevv Lavv, and the unbloudy sacrifice of the Mass; vvithout vvhich having taken avvay all the sacrifices of the old Law, Christ had not increased, but diminished his Fathers honor. Thus the Doctors and Fathers of the Church proved the eternity of our Saviours Priesthood, against the Jevvs, vvhich Sectaries indeavour to rob him of.

Fathers for this point.

IN the first age *S. Andrew*; *I daily sacrifice an immaculate lamb to almighty God, who (when he is truly sacrificed, and his flesh truly eaten) remains whole and alive.* In the book of S. Andrevv's passion, vvritten by his ovvn Disciples, vvith Surius.

In the same age S. Ignatius, S. Peters Scholar; *They* (the Saturnian Heretikes) *admit not* (saith he) *of Eucharists and oblations, because they confess not the Eucharist to be the flesh of our Saviour, who suffered for our sins.* In Ep. ad Smirnoum citat. apud Theodoret. Dial. 3.

In the second age *Irenaus*; *How can they be assured, the bread in which thanks are given* (a pacifick sacrifice) *is made the Bodie of our Lord, and the chalice his Bloud, if they acknowledge him not to be the Son of the maker of the world?* lib. 4. cap. 57.

In the third age *Origen*; *You think your selves guilty, and worthily, if any part of the consecrated Host be lost through your negligence.* Homil. 13. in Exod.

In the fourth age *Epiphanius*; *Never shall you find our Lord or his Apostles, or the Fathers say, that the unbloudy sacrifice which is offered by the Priests is an image, but his very Bodie*

by Bodie and blood. In disputat cum S. Greg. in 7. Synod. generall. action 6. tom. 3.

In the same age *S. Chrysostome*; *The Wisemen worshipped him in the manger, thou seest him not in the manger, but on the Altar, &c. And the Spirit abundantly powred out on the sacrifice presented there,* in 1. ad Cor. And in another place; *In regard it is offered in many places, be there many Christs? No: for as he who is everywhere offered, is one Bodie, and not many Bodies, so the sacrifice is one.* Homil. 17. in Epist. ad Heb.

In the same age *S. Hierome*; *He is the inviter, and the banquet, we drink his Bloud, &c. And in his sacrifices we daily presse ruddy sweet wines from the true grape.* q. 2. Ep. ad Hædiber.

In the same age *S. Ambrose*; *When we sacrifice Christ is present.* In cap. 1. S. Luc. And in another place; *Though Christ is not seen to offer now, yet he himself is offered on earth when the Bodie of Christ is offered, nay he himselfe is manifested to offer in us, whose speech doth sanctifie the sacrifice which is offered.* in Psalmm. 38.

In the fifth age S. *Augustine*; *When now We see this sacrifice offered to God in every place by the Priesthood of Christ according to the order of Melchisedech, and the Jews sacrifice to cease, why do they yet expect another Christ?* Tom. 5. de civitat. Dei cap. 25. And (l. 9. Confess. c. 3.) He tells us, *His another* Monica *desired on her death-bed, that memory should be made of her at the Altar, from whence she knew the holy sacrifice to be dispensed, wherewith the indictment against us was blotted out.*

The first Nice Council decrees, *By faith let us understand the Lamb of God, who taketh away the sins of the world, to be placed on the sacred Table, to be sacrificed by the Priests unbloudily*; &c. L. 3. Decret. de divina Mensa. Anno Dom. 315.

OR-

OBJECTIONS SOLVED.

Ob. WHen Christ said, *This is my Bodie which is given for you. This is my Bloud which is shed*, &c. He spake onely of what was given, and shed the day following on the Crosse.

Answ. Not; He spake of what he himself there gave and shed at his last Supper, commanding his Apostles to do the same, *Do ye this*, &c. They were not commanded to give his Bodie or shed his Bloud the day following on the crosse; the words are, *Which is given, which is shed*, in all the Greek and Syriack Bibles, as also in your English versions. And S. Paul hath prevented that evasion by saying, *This is my Bodie which is broken* (unbloudily sacrificed) *for you*. 1 Cor. 11. 24. & S. Luke 22. also by saying, *This is the Chalice the new Testament in my Bloud, which* (chalice) *is shed for you*, S. Lu. 22. 20. So the Greek text hath it. His Bodie was not broken on the crosse, (*They did not diminish any bone of him*. S. Io. c. 19.) but only at his last Supper under the outward form of bread; neither was his Bloud shed out of the cup on the Crosse, but only the night before, under the form of wine. This argument was used by *S Chrysostome, Theophylact.* and *Ecumenius* above a thousand years ago, to prove the Mass a true unbloudy sacrifice, in 1. Cor. 10. 16.

Ob. The vulgar Latine Edition reads, *which shall be given or broken, which shall be shed*,

Answ. True; and this proves, that it was not only thus given and broken at his last Supper, [redacted], broken, and shed by his Apostles and their successors, to the end of the world; which we acknowledge. This does not prejudice the Greek and Syriack texts.

Ob. Christs Bodie is not broken in the Eucharist, nor his Bloud shed.

Answ. Bloudily, visibly, or in its own forme, I grant;

unbloudily, repreſentatively, and in the form of bread and vvine, I denv. *The bread which we break, is it not a participation of the Bodie of our Lord?* 1. Cor. 10. 16. And his Bloud, as under the form of vvine, vvas sheid and povvred out of the cup, in a ſacramental and unbloudy vvay. A farther conviction of this verity is, becauſe Chriſt at his laſt Supper inſtituted and ſealed his laſt vvill and Teſtament. *This is the chalice, the new Teſtament in my Bloud*, S. Luke 22. *This chalice is the new Teſtament in my Bloud*, &c. 1 Cor. 11. 25. Novv a Teſtament cannot be made betvvixt God and man, vvithout shedding of Bloud. *Neither Was the firſt* (Teſtament) *dedicated without Bloud*, Heb. 9. 18. And again, *VVithout shedding of Bloud there is no remiſſion*, verſ. 22. Therefore at his laſt Supper Chriſt shed his Bloud, at leaſt in an unbloudy manner.

Ob. Chriſt entred once by his own Bloud into the Holies, eternal redemption being found. Heb 9, v. 12.

Anſvv. True; he entred once, and but once, by his ovvn Bloud, bloudily shed, and to redeem us, but often by his ovvn Bloud shed unbloudily. and to apply the Redemptionn to our ſoules. Firſt by himſelf at his laſt Supper, the reſt by his Miniſters on the Altar, vvhere he ſacrificeth inviſibly, they viſibly; they as the inſtruments, he as the principal cauſe.

Ob. If we ſin willingly after the knowledge of the truth received, now there is not an Hoſt for ſin, Heb 10. v. 26.

Anſvv. He ſpeaks only there of ſuch as Apoſtatize from the faith, and forſake the true Church, out of vvhich there is no true ſacrifice; ſo all the Fathers expound this place, and this is not againſt us.

Ob. Chriſt offered one Hoſt for ſins. Heb. 10. 12. *By one oblation he hath conſummated for ever them that he ſanctified.* verſ. 14.

Anſvv. The Hoſt or Oblation is one and the ſame on the croſs, and all the Altars of the vvorld, though the manner of offering be divers, there bloudy, here unbloudy; And vvherſoever S. Paul ſaies, that *Chriſt offered himſelf once*,

or but once. He apparently ſpeaks of the bloudy offering.

Ob. If a living thing be ſacrificed, it muſt be killed,

Anſvv. If it be ſacrificed in its ovvn proper form, I grant; if in the form of an inanimate thing (as the Bodie of Chriſt is in the Euchariſt) I deny.

Ob The bloudy ſacrifice vvas ſufficient for all; therefore the unbloudy is ſuperfluous.

Anſvv. I grant the antecedent, but deny the conſequence. For though the bloudy ſacriſice vvere ſufficien for all, unleſs it be applied to us by the unbloudy.

Ob. The Euchariſt is a commemoration of the Bloudy ſacriſice; therefore not a ſacrifice it ſelf.

Anſvv. Your antecedent is true, but your conſequence falſe. All the unbluudy ſacrifices of the old Lavv vvere true and proper ſacrifices themſelves, and yet commemorations or repreſentations of the unbloudy ſacrifice of the laſt Supper, vvhich vvas to come. The ſame thing in one time or circumſtance may commemorate and repreſent it ſelf as in another.

Ob. You equalize the ſacrifice of the Maſs, to the ſacrifice of the croſs.

Anſvv. No, vve do not, ſpeaking of the action of the ſacrifice; for vve confeſs the ſacrifice of the croſs to be an abſolute ſacriſice, and propitiatory for the ſins of the whole vvorld, in order to Redemption; but the ſacrifice of the Maſs in only a particular repreſentative and applicatory ſacrifice, and hath its vvorth and efficacy from it.

Ob. Chriſt remains a Prieſt for ever; therefore all Prieſthood is tranſlated into him alone.

Anſvv. I deny the conſequence; for he is not onely a Prieſt, but a high Prieſt for ever according to the order of *Melchiſedech*, And therefore muſt have others under him, to the vvorlds end (as hath been proved) of the ſame order.

Ob.

Ob. If Christ be a Priest for ever, he sacrificeth for ever.

Answ. Invisibly, and by his subordinate Ministers, I grant; so Christ baptizeth, teacheth, and governs the Church for ever, invisibly, and by his Ministers; by himself, I say, invisibly, by them visibly.

Ob. S. Paul knevv nothing of unbloudy sacrifice, otherwise doubtless he had mentioned it in his Epistle to the Hebrevvs.

Answ. Yes, he did; for he sayes the Priests offered for sins, *An unbloudy and bloudy offerings.* (*Heb.* 5. 1. cap. 8. ver. 3. c. 9. v. 9.) And for the unbloudy sacrifice of the nevv Lavv, he hath given ample testimony in his first Epistle to the Corinthians, above cited. 'tis true, in his Epistle to the Hebrevvs he did not dispute vvith the Jevvs concerning the unbloudy sacrifice of the nevv Lavv, because they vvould not yet believe the bloudy, and therefore it vvas requisite he should as yet conceal this greater mistery from them: this vvas the reason, vvhy, speaking to them of Christ, *as high Priest for ever according to the order of Melchisedech*, he said, *Of Whom we have great speech, and inexplicable to utter, because ye are become weak to hear.* Heb. 5. 11.

Ob. S. Paul proves, that the Jevvs sacrifice of expiation did not cleanse from all sin; and make the offerers thereof perfect, because it vvas repeated yearly. Therefore the sacrifice of the Mass vvhich is so often repeated, is not propitiatory for sin.

Answ. I grant the antecedent: The Jevvs yearly sacrifice of expiation vvas not propitiatory for all sin past, present, and to come, as the sacrifice of the cross vvas, otherwise it could not need to have been yearly repeated or to be offered more then once; yet I deny the consequence; for though the sacrifice of the Mass be not propitiatory for sins to come or in order to Redemption, yet it applies the sacrifice of the cross to us, and is propitiatory for sins past, if truly sorrovved for: and as vve are daily

prone

prone to sin, so need vve a daily sacrifice for sin.

S. Pauls principal intent in his Epistle to the Hebrevvs, vvas to shevv the Ievvs, that no sacrifice of the old Lavv vvas general, and propitiatory for all sin, orable to reconcile the vvhole vvorld to God, as the sacrifice of the cross vvas; so that it had been impertinent for him to have disputed there of the unbloudy sacrifice of the Mass, vvhich is not of such universal force or efficacy.

Ob. Where there is remission of sins, now there is not an oblation for sins. Heb. 10. 18.

Answ. Where there is a general remission of sins, such as vvas on the cross, novv there is not a general oblation for sins, such as vvas there made, I grant. Novv there is not a particular and applicatory oblation for sins, such as is made in the Mass, I deny. Or thus, novv there is not a bloudy oblation for sins, or vvith yearly change of the Host, I grant: Novv there is not an unbloudy oblation for sins, made alvvaies vvith one and the same Host, I deny, and so doth S. Paul, saying in the person of Christ, *This is my Bodie which is broken* (unbloudily sacrificed) *for you, &c. Do ye this for a commemoration of me.* 1. Cor. 11.

ARTICLE XIV.

Of the Liturgie, and publike Prayer in an unknovvn Tongue.

OUr Tenet is, *That though it be not of divine command, yet it is good, lawfull and expedient for the Mass, or publike Liturgie of the Church, to be in a Tongue not generally understood by the people,* proved thus:

The

The first Argument.

1. What the Apostles did and practised in this behalf, is good, lavvful, and expedient for us to do and practise.
2. But their Liturgies vvere in sacred languages, and such as vvere not generally knovvn by all the Nations they converted.
3. Therefore it is good, lavvful, and expedient for our publike Liturgies to be in sacred Languages & tongues not generally understood by all the Nations they are used in.

The *major* is evident of it self.

The *minor* is proved, because their publike Liturgies vvere all in Hebrevv, Greek, Syriack, or Latine, as is manifest in History, vvhich vvere not the generally knovvn languages of all, nor half the Nations by them converted. And the like argument holds in the Fathers of all succeeding ages, vvhose publike Liturgies vvere for the most part in Hebrevv, Gaeek, or Latine.

A SECOND ARGUMENT.

1. That vvhich is prais'd in holy Scripture, and may be proved by Scripture to be both pleasing to God, and profitable to our soules, is good, lavvful, and expedient for us to practise.
2. But prayer in an unknovvn Tongue (speaking in generall) is prais'd in holy Scripture, and may be proved by Scripture to be both pleasing to God, and profitable to our soules.
3. Therefore prayer in an unknovvn Tongue (speaking in general) is good, lavvful, and expedient for us to practise.

The *major* is more evident then to need proof.

The

The *minor* is proved. *He that speaketh with a tongue* (unknovvn) *speaketh not to men, but to God, for no man heareth, but in spirit he speaketh misteries.* 1. Cor. 14. 2. *I vvould have yo vvall to speak with tongues, but rather to prophesie.* v. 5. *Thou indeed givest thanks well* (in an unknovvn tongue) *but the other is not edified*, verſ. 17. *If I pray with tongue* (unknovvn) *my spirit prayeth, but my understanding is vvithout fruit.* verſ. 14. *I will pray in the spirit* (in a tongue unknovvn) *and I will pray in the understanding* [in a tongue unknovvn] verſ. 15. *To speak with tongues forbid ye not*, verſ. 40. Why then are Sectaries ſo bold to do it?

A third Argument.

1. In matters of Diſcipline and Government, vvhere God hath commanded nothing, the command of the church ought to be followed and obeyed.
2. But God hath commanded nothing concerning the language of the publike Liturgie;
3. Therefore as to the language of the publike Liturgie, the command of the church ought to be followed and obey'd, vvhich ordains it to be in ſacred languages.

The *major* is proved, becauſe, under God, she is our chief Miſtris, Lady, and Governeſs. *If he will not hear the Church, let him be to thee as the Heathen, and the Publican*, S. Mat. 18. 18.

The *minor* ſhall be proved by the ſolution of Objections.

Fathers for this point.

IN the ſecond age S. *Dionyſius* tells us, *The ſacred miſteries were kept ſecret from the common people. Eccl. Hierarch. c.* 1. A certain proof they were not celebrated in the common languages of the people.

In the third age age *S. Cyprian* testifies, *the publique Liturgie was in Latin*, In Expos. Orationis Domin. num. 13.

In the fourth age S. *Hierom* affirms, *all the Eastern church was served in Greek, and used* S. Basils *Greek Liturgie.* Præfat. in Paralip.

In the fifth age *S. Augustine* witnesses, *That all the Western Church was served in Latin, and used the Latin Liturgie.* De don. perse. c. 13. de Doct. Christian. l. 2. c. 13. in Psal. 123. & Epist. 173.

OBJECTIONS SOLVED.

Ob. IF *I come to you speaking with tongues* (unknown) *what shall is profit you?* 1. Cor. 14. 6. And again, *If then I know not vertue of the voice, I shall be to him to whom I speak barbarous, and he that speaketh barbarous to me*, vers. 11. And a third time, *So you also speaking with a tongue, unless you utter manifest speech, how shall that be known that is said, for you shall be speaking into the ayre* vers. 9.

Answ. S. Paul in those places speaks only against the publike use of strange tongues miraculously inspired, and not intelligible, but by the special gift of interpretation, not against tongues gotten by industry, and well understood by the more learned sort of all Nations, such as Greek and Latine are: Besides, he only speaks there against speech addressed to the people by way of exhortation, and instruction, in strange tongues, not against speech in unknown tongues, which is addressed to God only by way of prayer, such as the publike Liturgie is, that he allowes, at least in general termes, as you have heard. That this is S. Pauls scope and mind, appears partly by the very texts objected; for it followes in the first of them, *What shall I profit you, unless I speak to you in revelation, or in knowledge, or in prophecie, or in Doctrine.* v. 6. And a little before, *For he that prophecieth speaks to men*

unto

into edification, and exhortation, and instruction. verſ. 3. So that this makes nothing againſt us.

Ob *He that ſpeaketh with tongue* (unknovvn) *let him pray that he may interpret*; the ſame Epiſt. v. 13.

Anſvv. This concerns neither prayer, nor the publike Liturgie, but exhortation; and if it did concern prayer, our anſvver vvould be, Our publike Liturgie is vvell underſtood by all the Prieſts, and vvell interpreted for the Laity, vvord by vvord, many hundred years ago.

Ob. *If thou bleſs in ſpirit* (a tongue unknovvn) *he that ſupplieth the place of the vulgar, how ſhall he ſay* Amen? *becauſe he knowes not what thou ſaiſt.* 1. Cor. c. 14 verſ. 16.

Anſvv. He ſpeaks there only againſt extemporarie prayer in an unknovvn tongue, and that not interpreted, not againſt ſet form of prayer in an unknovvn tongue (ſuch as the publike Liturgie is) and that expounded and approved by the Church; to this the Clark may boldly ſay *Amen* Let him explicate his ovvn meaning: *He that ſpeaketh with tongue let him pray that he may interpret.* ver 13. *And if there be not interpreter, let him hold his peace in the Church, and let him ſpeak to God and himſelf,* verſ. 28. This is not our eaſe, our publike Liturgie hath many great and good interpreters. Our exhortation and inſtruction of the people, as alſo our extemporary prayer, addreſſed to them before Sermons, or after, is alvvayes in the knovvne, and common Language of the people.

And for your better apprehenſion of the grand abuſe of Proteſtants, in urging theſe texts to the people, againſt the publike Liturgie in an unknovvn tongue, please to note,

Firſt, there is not any one text or vvord in all that chapter, concerning the publike Liturgie, or ſet form of praier, vvhich is addreſſed to God onely, but meerly concerning exhortation and inſtruction of the people, and extemporary prayes addreſſed to them in an unknovvn tongue:

gue; that, and only that is there forbidden, not absolutely, but vvith limitation, *If there be no Interpreter.*

Note secondly, That the Laity in our Church are not commanded to pray in an unknovvn tongue, but have their Offices and Devotions in their ovvn vulgar Language, and such as vvill, may also have the Mass translated for them, and pray in the same vvords vvith the Priest, vvhat then is here to be complained of? By keeping the Liturgie in the sacred Languages (vvhich are the same in all ages) it hath been kept free from the corruptions, and mutability of other common Languages; so that the vvhole church is able to judge of her ovvn Liturgie, vvhen any differences arise about it, vvhich othervvise it could not.

ARTICLE XV.

Of Sacramentall Confession, and Absolution.

OUr Tenet is, *That true, and lawfully ordained Priests have a power from God to binde, and loose from sins, and that the Laity are obliged to Confess their sins to them, as also the Priests themselves to one another.*

The Argument.

1. If the Apostles vvere made spiritual judges by Christ our Lord, and had a povver from him to binde and loose from sin, it followes by a necessary sequel, that the Laity vvere obliged to confess their sins to them.

2. But the Apostles vvere made spiritual judges by Christ our

our Lord, and had a povver from him to bind and loose from sin.

3. Therefore the Laity vvere obliged to confess their sins to them. And the same argument holds in their Successors, that is, all true, and lavvfuly ordained Priests.

The *major* is provod; because the very institution and investure of a povver of judicature in Superiors, inferres a necessary command to all inferiours, of giving obedience to such povver, othervvise the institution and investure vvere altogether vain and idle, neither could they absolve them from vvhat they knevv not.

The *minor* is proved; *Amen I say to you, vvhatsoever ye shall bind on earth, it shal be bound also in heaven, and vvhatsoever ye shall loose on earth, shall be loosed also in heaven.* S. Mat. 18. vers. 18. There he made them judges. *Receive ye the Holy Ghost, vvhose sins ye shall forgive they are forgiven, and vvhose sins ye shall retain they are retained.* S. Io. 20. ver. 23. There he gave them commission to remit sins. S. Paul gives testimony to his Master, saying; *God hath given us the ministry of reconciliation, and hath put in us the vvord of reconciliation; for Christ therefore are vve Legates.* 2. Cor. 5. 18 19 20.

Add to this the figures of the old Law. *The judgment of the Leprosie, vvhich vvas a type of sin, vvas committed to Priests onely.* Levit. 13. 14.

The consequence is confirmed: *Confess sins your to one another.* S. James 5. 16. And *if vve confess our sins, he is faithful and just to forgive us our sins.* 1. Jo. 1. 9. You heare confession is a necessary condition.

Fathers for this point.

IN the second age *S. Clement*; *But if perhaps envy, or infidelity, or any other evill have crept hiddenly, since any man heart, let him, that hath a care of his soule, not blush to confess*

confeſs theſe things to him that rules him, that he may be cured of him by the Word of God (that is, the words of abſolution inſtituted by Chriſt) *and good counſel.* And again *S. Peter taught us to break the evil thoughts coming to our hearts upon Chriſt, & to manifeſt them to the Prieſts of our Lord.* Epiſt 1. 2

In the third age *Tertullian* reprehends thoſe *Who for humane bashfulneſs neglected to confeſs their ſins.* l. de pœnitent.

In the third age *Origen*; *There is by penance the remiſſion of ſins, when he waſheth his bed with tears, and bluſheth not to ſhew his ſin to the Prieſt of our Lord* Hom. 2. in Levit. And again, *Peter and Paul, and all ſuch as have been placed in the Church after the Apoſtles, are alſo Phyſitians, to whom the Diſcipline of curing wounds hath been committed, &c. Becauſe God wills not the death of ſinners, but their repentance.* Hom. 1 in Pſal 37.

In the ſame age *S. Cypriant*, *Let every one of you, I beſeech you brethren, confeſs his ſin, whileſt he is yet in this life, whileſt his confeſſion may be admitted, vubi eſt everi ones ſatisfaction and remiſſion made by the Prieſt is grateful with our Lord.* Tract. de lapſis.

In the fourth age *S. Athanaſius*; *If thy bonds are not yet looſed, commend thy ſelf to the Diſciples of Jeſus; for there be thoſe that can abſolve thee, by the power they received from our Saviour, when he ſaid, Whatſoever ye ſhall bind, &c.* Serm. in illa verba, Invenietis pullum.

In the ſame age *S. Ambroſe*; *confeſs freely to the Prieſt the hidden ſecrets of thy ſoule, and ſhew them, as thou wouldeſt thy hidden wounds to thy Phyſitian.* Orat. in mulierem peccatricem.

In the ſame age *S. Hierome*, *As there* (in the old Lavv) *the Prieſt makes the leprous perſon clean, or unclean, ſo here the Biſhop or Prieſt bindeth looſeth.* in c. 16. Mat.

In the fifth age *S. Auguſtine*: *our God, becauſe he is pious and merciſull, will have us confeſs our ſins in this world, that we may not be confounded for them in the next,* Homil. 50. And

12. And again, *If murther be committed by a Catechumen, it is washed away by baptism; if by one baptized, it needs penance and reconciliation.* l. 2. de adulterinis conjug. c. 16.

The first Cabilon Council hath defined, *That their confession being made, Penance be injoyned to penitents by Priests.* Can. 8. above 1000. years ago.

The Council of *Florence* defined *Penance to be a Sacrament, and that the effect of it is absolution from sin* Decret. super union. Iacobin & Armen. An. Dom. 1431.

The 3. Council of *Carthage* decreed, *That the time of Penance should be appointed penitents by the arbitrament of the Bishop, according to the difference of their sins.* Can 31. 1100. years ago.

OBJECTIONS SOLVED.

Ob. CHrist gave the power to absolve from sins, to none but his Apostles.

Answ. He gave it immediately to them, and in them to their lawful successors, as he did also the power to preach and baptize. *Go ye teaching all nations, baptizing them,* Was said immediately to none but the Apostles, but mediately to all true Priests. And so was that, *Receive ye the Hol Ghost, whose sins ye shall forgive, they are forgiven.*

Ob. Who can forgive sins but only God?

Answ. 't Was the Jewes objection against Christ. S. Mar. 2. Which he confuted with a miracle, by healing the Paralitique, to prove that he had power even as man to remit sins: and would bestow this power on men: *For the multitude glorified God, Who had given such power to men* (viz. in and through Christ) S. Mat. 9. 8. It is true none but God can forgive sins of himself, or by his own proper power, mans power in this being only ministerial, and delegated from Christ.

Ob. Come unto me all ye that labour, S. Mat. 11.

Answ. In vain pretend they to come to Christ, who refuse

refuse to come to his Ministers, and to make use of such means as he appointed for our coming to him, amongst which sacramental confession and Priestly absolution from our sins is not the least, as hath been proved. Some have rejected baptism on the same score, but such as really intend to come to Christ, must not neglect or slight his constitutions.

Ob. Pope Innocent the third was the first that ordained auricular confession.

Answ. Christ himself ordained it, nor had it ever otherwise been possible to have persuaded the world to it: Innocent only determined the time of confession to be at Easter, or thereabouts. The Jacobites anno Dom. 600. Which was six hundred years before his time, were condemned for holding, men ought to confess their sins to God; and that Confession to a Priest was not necessary.

Ob. You think then the Priest can save your and pardon your sins without Christ.

Answ. I doubt you wilfully mistake: We think & know the Priest is able to do nothing in order to it, but as the Minister, and through the merits of Christ, and by commission received from him.

Ob. At least you believe, though your sins be never so great and enormous, if you do but onely confess them to a Priest, all is well again.

Answ. You are again in an uncharitable mistake, we believe, and are taught, that not only a faithful and sincere confession of our sins to a Priest, but also hearty grief and sorrow for them, with a stedfast purpose of amendment and a desire to make all possible satisfaction (by doing such penance as shall in the Sacrament be injoyned us) is requisite for the remission of them; and that if any of these things be wanting as well our confession, as his absolution, is of no validity.

Ob. What needs all this, when the Pope for a little money can give you a pardon to commit what sins

sins you list for forty or a hundred years together?

Answ. You slander very much: the Pope ha's no such power, nor did he ever yet pretend to it: might he have all the kingdoms of the earth for doing it, he could not warrang us to commit any one sin, we should deride such pardons, should he offer them, and look at them as horrid blasphemies. The pardons you aime at, are only indulgences, which concern not the remission of sins, but only the release of Canonical penances, or temporal punishments due to such sins, as have already been remitted by penance and contrition.

Ob. We do not read the Apostles exacted auricular confession of any.

Answ. Nor do we read they absolved any, yet they did both, we have an Apostolical Tradition for it: otherwise they made void the Ordinance of Christ, or gave the mad mans absolution, by absolving from they knew not what: and that, I hope, you will not charge them with.

Ob. Christs passion is sufficient for all.

Answ. True; but not efficient, unless applied: and this is one effectual means of doing it.

ARTICLE XVI.

OF PURGATORY.

OUr Tenet is, *That there is a third place of temporall punishment, where some soules are purged and punished after this life*; Which we prove thus.

The Argument.

1. By Purgatory we only understand a penal prison, or

place of temporal punishment and payment after this life.

2. But there is such a penal prison, or place of temporal punishment and payment after this life.

3. Therefore there is a Purgatory.

The *major* is evident, by the Churches declaration of her own meaning in it.

The *minor* is proved: *Thou also in the bloud of thy Testament hast let forth thy prisoners out of the lake wherein there is not water*, Zach. 9. 11. (He speaks of Christ.) *He shall sit as purging fire, and shall purge the sons of Levi*, Mal. c. 3.

The work of every man shall be manifest, for the day of our Lord will declare it, because it will be revealed in fire, and the work of every one of what sort it is the fire shall trie: if any man's work abide, he shall receive a reward (as Innocents, and Martyrs, and perfect Christians do, who go immediately to heaven) *if any ones works burne, he shall suffer loss, but himself shall be saved, yet so as by fire.* 1. Cor. 3. 13. 14. 15. See a purging and punishing, yet saying fire. *Be at agreement with thy adversary betimes, whilest thou art on the way* (in this life) *with him, lest thy adversary deliver thee to the Judg, and the Judge deliver thee to the Goaler, and thou be cast into prison, Amen, I say to thee, thou shalt not go out from thence, till thou repay the last farthing*, S. Mat. 5. 27. (A place of payment, and yet delivery at length.) *Some sins shall neither be forgiven in this world, nor in the world to come.* S. Mat. 12. 32. Therefore some, according to our Saviour, are forgiven in the world to come, to wit, venial sins.

That the guilt of temporal punishment may and doth sometimes remain after the guilt of sin is pardoned, and the eternal punishment remitted, is proved by these examples of holy Scripture. First by Adam, who was cast out of paradise for ever, and had his whole posterity punished with concupiscence, death, and many other miseries,

ries, after his sin of disobedience vvas forgiven him, by meanes of that only sin. Secondly, by David, vvhose sin of adultery vvas punished *With the death of his child*, after his sin had been remitted, 2. *Kings* 24. Thirdly, by *Mary, Moses* His sister; vvho after her sin had been forgiven her, injoyn'd a penance for it of seven dayes, *Num.* 12. O *King* (saith Daniel) *Redeem thy sins with alms.* c. 4. *Do ye the worthy fruits of penance*, S. Lu. 3. 8.

Fathers for this point.

IN the second age *Tertullian*; *Seeing we understand that prison which the Gospel demonstrates to be places below, and the last farthing we interpret every shall fault there to be punished, by the delay of the resurrection, no man will doubt but that the soul doth recompense something in the places below.* L. de anima c. 58.

In the third age *S. Cyprian*; *it is one thing, being cast into prison, not to go out thence till he pay the utmost farthing, another presently to receive the reward of faith, one thing being afflicted with long pains for sins to be mended, and purged long with fire, another to have purged all sins by sufferings.* Epist. 52. ad Antonin.

In the fourth age *S. Ambrose*; *But whereas S. Paul says, yet so as by fire, he shews indeed that he shal be saved, but yet shall suffer the punishment of fire; that, being purged by fire, he may be saved, and not tormented for ever, as the infidels are with everlasting fire.* in c. 3. Epist. ad Cor.

In the same age *S. Hierome*; *This is that which he saith, thou shalt not go out of prison till thou shalt pay even thy little sins.* in c. 5. Mat.

In the fifth age *S. Augustine*; *Neither could it be truly said of some, That they are neither forgiven in this life, nor in the life to come, unless there were some, who though they are not forgiven in this life, yet should be in the life to come* l. 21. de civit. Dei c. 24. & l. 21. c. 13. And again, *With that transitory fire, whereof the Apostle said*, He shal be saved,

yet ſo as by fire, *not capital, but little ſins are purged*, Serm. 41. de Sanctis. And in a third place, *He ſhal be ſafe, yet ſo as by fire: And becauſe it is ſaid.* He ſhal be ſafe, *that fire is contemned, yet that fire ſhal be more grievous then* whatever *a man can ſuffer in this life. Purge me, Lord, in this life, and make me ſuch an one as ſhal not need that mending fire* In Pſal. 37.

The Council of Sens has defined, *That the fault by penance being taken away, there often remains the guilt of temporal punishment*, &c. *Which is to be purged by fruits of worthy penance*, Decret. 12 An. Dom. 1431.

The Council of Florence has defined, *That ſuch as ſhall die truly penitent in the charity of God, before they have ſatisfied for their commiſſions and omiſſions by worthy fruits of penance, their ſoules are purged with purging pains.* Seſſ. ult.

OBJECTIONS SOLVED.

Ob. THE *impiety of the impious man ſhall not hurte him, at whatever* day *ſoever he ſhall be converted from his impiety.*

Anſw. It ſhall not hurt him, ſo as to exclude him from grace, and everlaſting life, I grant; but may make him guilty of temporal punishment.

Ob. If the tree fall to the North, or to the South, or in what place ſoever it ſhall fall, there it ſhall lie.

Anſw. North and South may ſignifie Hell and Purgatory (for ought you know) and then nothing againſt us, but if you will needs have it ſignifie Hell and Heaven, yet is not Purgatory excluded by that text; for it allowes of other places. *Or in what place ſoever it fall, &c.*

Ob. Bleſſed are the dead who die in our Lord; from henceforth now ſaith the Spirit, they reſt from their labours, for works follow them, Apoc. 14.

Anſw. This may be underſtood of Martyrs onely, who have no Purgatory. Calvin expounds, *Who die in our Lord; for our Lord's cauſe*; but it is rather ſpoken of the day of judgment,

judgment, vvhen it is ſaid from henceforth: and after that there shal be no Purgatory.

Ob. *When he shal give ſleep to his Beloved, behold the inheritance of our Lord.* Pſal. 126.

Anſvv That may be meant of the peculiarly Beloved, vvho need no Purgatory; *S. Auguſtine* expounds it of the general Reſurrection, after vvhich Purgatory shal ceaſe.

Ob. *Come O ye bleſſed, &c.* And *go ye accurſed*, &c. conclude all.

Anſvv As relating to the day of judgment, of vvhich they are ſpoken I grant it; as relating to the houre of death, I deny it; all do not preſently either poſſeſs heaven, or enter hel.

Ob. *S. Auguſtine* ſayes, *Beware brethren, let no man deſude you, there are but two places,*

Anſvv There is not any third place of everlaſting reſt for infants, vvho die vvithout Baptiſm, (as the Pelagians held) I grant: There is not any third place of temporal punishment, I deny; and ſo does *S. Auguſtine* in ſeveral places above cited.

ARTICLE XVII.

Of Prayer for the Dead.

OUr Tenet is, *That it is a holy and charitable cuſtome, to offer prayers and oblations to God, for the ſoules of the faithfull departed*: vvhich vve prove thus.

THE ARGUMENT.

1. If there be a place of temporall punishment, vvhere ſome ſouls are purged, and venial ſins remitted after this life, then that charity vvhich binds us to pray that the living may be ſayed, vvill bind us alſo to pray that the dead may be freed from their punishments
2. But there is a place of temporal punishment, vvhere ſome ſouls are purged, and venial ſins remitted after this life, as hath been proved in the precedent Article.
3. Therefore the ſame charity that binds us to pray the living

ving may be saved, binds us also to pray the dead may be freed from their punishments.

The sequel of the *major* (which only needs proof) is evinced, because the souls of the faithful departed, not being now in a capacity to merit, nor consequently to help themselves, have greater need of our assistance then the living; therefore 't is greater charity to relieve them.

A SECOND ARGUMENT.

1. To deny obstinately what is reveal'd in holy Scripture is no less then heresie
2. But it is revealed in holy Scripture, that the prayers and oblations of the Church are available for the soules of the faithful departed.
3. Therefore to deny this obstinately can be no less then heresie.

The first proposition is granted by all.

The second is proved: *Judas Machabeus sent twelve thousand drachma's of silver to Hierusalem for sacrifice to be offered for sins* (*viz.* for those that were slain) *well and religiously thinking of the resurrection, &c. It is therefore a holy and a healthfull cogitation to pray for the dead, that they may be loosed from their sins.* 2 Machab. c. 12 v. 43. 44. 45. King David mourned, wept, and fasted after the death of Saul and Jonathas, 2 *King.* 1. The men of *Jabes Galead* fasted and mourned for it seven dayes together without reproof, 2. Kings 14. 21. *What shall they do who are baptized for the dead* (by weeping, fasting, giving almes, and praying for them) *if the dead rise not at all? Why then are they baptized for the dead?* 1. Cor. 15. 29. In this sense the Fathers expound the word *Baptism*, or *Baptize*. *S. Cyprian de cœna Dom. Nazianzen orat. de Epiphania.* And Christ himself saying, *I am to be Baptized with a Baptism*, meaning his passion, and sufferiugs for our sins.

Fathers for this point.

IN the second age S. Clement tells us, *S. Peter taught them, among other works of mercy, to burie the dead, and*

diligently

diligently performe their funerall Rites, and also to pray and give almes for them. Epist. 1. de S Petro.

In the second age *Tertullian*, We make yearly oblations for the dead. de corona militis.

In the third age *Origen*, Though a releasement out of prison be promised, (S. Mat. 5.) yet it is signified, that none can get out from thence but he who payes the utmost farthing. in Epist. ad Roman. & Hom. 35. in S. Lu.

In the fourth age *S. Cyril of Hierusalem*, We beseech God for all those who have died before us, believing the obsecration of that holy and dreadful sacrifice which is put on the altar, to be the greatest help of the souls for which it is offered, Catech. mystagog. 5.

In the same age *S. Hierom*, These things were not in vain ordained by the Apostles, that in the venerable and dreadful mysteries (the Mass) there should be made a memory of those who have departed this life: they knew much benefit would hence accrue to them. Homil. 3. in Epist. ad Philip.

In the fifth age *S. Augustine*; Neither is it to be denied, that the soules of the dead are eased by the piety of their living friends, when the sacrifice of the Mediator is offered for them. in Enchirid. c. 110. & l. de cura pro mortuis c. 1.

Again, We read in the Books of the Machabees of sacrifice offered for the dead, but though it were no where read in the old Testament, yet not (mal is the authority of the universal Church, which shines in this custome, Where the commendation of the dead hath its place in the prayers of the Priest, which are powred out to our Lord God at his altar, l. de cura pro mort. c. 1.

The first Nicene Council decreed thus, When a Bishop dies, let notice be given of his death to all Churches and Monasteries in the Parish, that prayers be made for him, c. 65. Anno. An. Dom. 325.

The second Cabilon Council decreed; It further seemeth good to us, that in all the solemnities of Masses our Lord is prayed to in due place for the soules of the dead, &c. therefore the holy Church keeps anciently this custome, &c. c. 79.

The

The Council of Florence defined, *That the ſuffrages, Maſſes, prayers, and alms of the living profits the ſoules of the faithful departed, that they may be eaſed of their paines.* Seſſ. ult. An. Dom. 1439

OBJECTIONS SOLVED.

Ob. *THere is a ſin to death, for that I ſay not that any man aſk.* 1. S. Jo. 5. 16. Therefore vve muſt not pray for the ſins of the dead.

Anſvv. By a ſin to death, the Apoſtle ſignifies final impenitence, or a mortal ſin perſeverd in till death, and for ſuch a ſin vve are not taught to pray; ſo that I diſtinguish your conſequence. Therefore vve muſt not pray for the ſins of the dead vvho die impenitent, I grant; vvho die penitent and confeſs'd, I deny; and ſo doth S. John in the vvords immediately preceding; *He that knoweth his brother to ſin a ſin not to death, let him aſk, and life ſhal be given him, ſinning not to death.*

Ob. *Whatſoever thy hand is able to do, work it inſtantly; for neither work, nor reaſon, nor wiſdome, nor knowledge ſhall be in hell.* Eccleſ. 9, 10.

Anſvv. S. Hierome tells you that place is either underſtood of the impious, vvho believe there is no hell at all, or of ſuch as go immediately to the hell of the damned, for whom there is no comfort or relief in the prayers and offering of the Church; *(vvhich vve grant)* Comment. in hunc locum.

Ob. *We muſt every one receive the proper things of the Body, according as he hath done either good or evill.* 2. Cor. 5. 10. Therefore the prayers of the living cannot profit the ſoules of the dead.

Anſvv. Your conſequence is falſe; for as S. Auguſtine ſayes, *The ſoules in Purgatory receive more or leſs benefit by the prayers and ſacrifices of the Church, as every ſoul is worthy either caſe or miſery, according as she hath wrought living in the flesh.* L. de cura pro mort. c. 1.

Ob. Soules cannot merit in Purgatory: Therefore they cannot ſatisfie in Purgatory. Therefore vain are the

ſuffi-

sufferings there, and vain our prayers for them.

Answ. Your first proposition is true, but your consequences are both vain and false. A man cannot merit without liberty, but he may satisfie, though compel'd to it by the judg; and so do soules in Purgatory: Therefore our prayers are available for them, to free them from that compulsorie punishment.

Ob. The very thief that was saved from the cross was in heaven with Christ the very same day: *This day thou shalt be with me in paradise*, S. Luke 23. 43. Therefore doubtless there is no third place, nor prayer for the dead.

Answ. By Paradise in that place is signified *Limbus Patrum*, or the prison of the antient Fathers, which was then made a Paradise, or place of blessedness, by reason of the presence of Christ humane Soule, and Divinity in it. For Christ, being dead, immediately descended thither, according to that, *He descended into Hell.*

Ob. I do not believe a *Limbus Patrum*, or that the Fathers were kept in prison till the coming, and death of Christ.

Answ. No, nor the Scriptures, nor the Apostles Creed, further then it pleases your phansie: The Scriptures teach: *Thou* (Christ) *in the blood of thy testament hast let forth thy prisoners out of the lake in which there is no water*, Zach. 9. 11. *The Fathers of the old Testament died according to faith, not having received the promises*, Heb 11. 13. *God hath provided for us some better thing, that they without us should not be consummate*, Heb 13. 40 *That Christ rose from the dead, the first fruits of them that sleep*, 1. Cor. 15. 20. *The first begotten of the dead*, Colos. 1. 18 *That the way of the Holies* (heaven, Heb. 9. 24.) *was not yet manifested, the former tabernacle* (the old Testament) *yet standing*, Heb. 9. 8. *That the Son of man was in the heart of the earth three dayes and three nights*, S. Mat. 12 40 *That God did not leave his soul in Hel.* Acts 2. 27. *That, ascending on high, he led captivity captive, and gave gifts to men, having*

first descended into the lower parts of the earth, Ephes. 4. 8. *That he holdeth the primacy in all things, being the beginning and first born of the dead*, Colos. 1. 18. *That being slain he came in spirit and preached to them that were in prison, Who had been incredulous in the dayes of Noah, when the ark was building.* 1. Pet. 3. 19. Yet all this you will not believe, who can help it? All true believers do, and know your consequence to be false.

The fourth Toletan Council defines, *That Christ descended into Hell, that he might take out from thence the Saints that were kept, and overcome the power of death, &c. This is the faith of the Catholike Church, &c.* c. 1. An. Dom. 681.

ARTICLE XVIII.

Of Indulgences.

NOte, for your better understanding this question;

First, That Indulgences, or Pardons (as some call them) concern not all the remission of sins either mortal or venial, but suppose all mortal sins remitted by contrition and the Sacraments (otherwise they profit us nothing) and respect only the remission of canonical penances, and such temporal punishments as are, and may be injoyned us by the Church.

Secondly, They no way exempt or free us from natural infirmities, or from the punishments of outward Courts, or in the inward Court of God, but only in the Court of Penance.

THis presupposed, our Tenet is, *That the Church hath judiciary power from God (our sins being first remitted by the Sacraments) to release all canonical penances, with all other temporal punishments which are or may be injoyned us by the Church in the Court of Penance, whilest we are under her jurisdiction.* Proved thus.

The first Argument.

1. That povver vvhich can bind, can looſe.
2. But the Church ha's a povver from God to bind and oblige us in the Court of Penance to ſome temporal punishment; after the ſins themſelves are forgiven.
3. Therefore the Church ha's a povver in the Court of Penance to releaſe and looſe us from the ſaid temporal punishments.

The *major* is evident by induction, in all judiciary and obliging povvers, or Tribunals, vvhether ſpiritual or temporal.

The *minor* is proved by that Commiſſion firſt promiſed S. Peter: *To thee will I give the keyes of the Kingdome of heaven, whatever thou ſhalt bind on earth ſhall be bound alſo in heaven, and whatever thou ſhalt looſe on earth, ſhall be looſed alſo in heaven.* S. Mat. 16. 19. And after vvards to all the reſt of the Apoſtles, S. Mat. 18. 18.

It vvas by vertue of this Commiſſion, that S. Paul injoyned the inceſtuous Corinthian Penance, and after remitted part of it after the ſin it ſelf had been remitted by ſorrovv and contrition, 1. Cor 5. 3. *To whom ye forgive any thing* (ſaith he to the Prieſts of Corinth) *I forgive alſo: for if I forgave any thing to whom I forgave it, for your ſake forgave I it, in the perſon of Chriſt*, 2. Cor. 2. 10. *Sufficient to ſuch a man* (being novv contrite) *is this punishment* (or Penance) 2. Cor. 2. 6.

Ob. But you vvill ſay perhaps, if this be all that is of faith concerning Indulgences, vve are but in a ſad condition, as having no effectuall meanes vvhereby to remit the temporal punishments remaining due to our ſins after the ſins themſelves are forgiven.

Anſvv. You miſtake in this; for the reaſon vvhy ſometimes there remaine temporall punishments due to our ſins, after the ſins themſelves are pardoned, is, becauſe in the Sacraments vve apply not the ſuperabundant

merits and satisfactions of Christ so perfectly and fully to our Soules as vve might, and ought, if vve our selves vvere not in fault, through vvant of vvorthy preparation, and perfect contrition, vvhen vve come to them: otherwise they are of force, and vvould remit, not only all our sins, but all the punishment due to them; proved thus.

The second Argument.

1. What ever may hinder our entring into Heaven and obtaining everlasting life, whilest vve are under the Churches jurisdiction; the Church hath povver by virtue of the Sacraments (if there be no impediment on our part for vvant of perfect preparation) to release us of.
2. But temporal punishments remaining due to sin after the sin it selfe is forgiven vvill for a time hinder our entring in Heaven and obtaining everlasting life.
3. Therefore the Church by vertue of the Sacraments, (if there be no impediment on our part) hath povver to remit such temporall punishments.

The *major* is proved by that commission given to S. Peter and the rest, *Whatsoever thou shalt loose on earth, it shall be loosed also in heaven*, S. *Mat.* 16. 19. and 18. 18. It extends to vvhatever may hinder our entring into Heaven.

The *minor* is proved; Because *We shall not be delivered out of prison* (Purgatory) *till we repay the last farthing* (the least debt of temporal punishmont) S. Mat. 5. 26. 27. Now that the superabundant merits and satisfactions of Christ (if fully and perfectly applied to our soules by the Sacraments) are of force, and do remit all guilt, as vvel of sin as punishment, is of undoubted Faith with Catholiques; because any one drop of his bloud (much more the vvhole, shed for us on the cross) by reason of its hypostatical union vvith the Deity, is of infinite value, and

a suffi-

a sufficient price for the vvhole vvorld. If therefore through our ovvn default vve injoy not this means of making satisfaction for temporal punishments, vve must betake our selves to Fruits of vvorthy penance.

Fathers for this point.

IN the second age Tertullian mentions *Pains and penances remitted to such as were penitent, at the request of Martyrs: which peace* (saith he) *some not having in the Church, were wont to beg it of the Martyrs who were in prison.* L. ad Martyres, c. 1.

In the third age *S. Cyprian; A penitent working, and asking, He* (the Pope) *may clemently pardon whatsoever both Martyrs have asked, and Priests have done for such men. Serm. de Lapsis.* And again, *That Martyrs had beg'd such peace for them who were fallen.* Epist 15. (By peace is meant reconciliation, or admission to the Sacraments)

In the fourth age *S. Chrysostome; It hath been committed to those that inhabit the earth, to dispense those things which are in heaven, &c. The Father hath given all power to the Son, and I see the very same power to have been delivered to them by the Son.* l. 2. de Sacerdot.

In the fifth age the fourth Council of Carthage decreed, *That a Prist should injoyne the laws of penance to one imploring penance, without exception of the person* c. 74.

The first Nicene Conncil decreed, *That such as had deny'd the faith shou'd do many years penance, yet it should be in the power of the Bishops (if they saw them do penance, and bewaile their error from the heart) to deal more courteonsly with them, and receive them to communion.* Can. 11. An. 325.

The Ancyran Council decreed, *That Bishops ought to have povver, considering the conversation of all, to shorten or prolong the time of their penance.* c 5 An. Dom. 308.

The Council of Sens decreed, *That the fault being taken*

ken away, there often remains the guilt of temporal punishment, &c. Which is to be purged by fruits of worthy penance, Decret. 12.

The Council of Constance condemned Iohn Wickliffs error concerning Indulgences Sess. 8. See also the Council of Florence, *Decreto Unitionis*, Where this Doctrine is defined.

OBJECTIONS SOLVED.

Ob. THe merits and satisfactions of Christ (as you confess) are infinite: Therefore those, being applied to us by the Sacrament of penance, remit not only all our sins, but all punishments due to them.

Answ. All the eternal punishments, I grant; all the temporal, I deny, speaking universally, and of all; though sometimes they do, in case of very perfect contrition, and application of them. The reason of this is, because though they be infinite of themselves, yet the application of them to us is finite, and according to the measure of our contrition, and disposition, which is seldome so perfect as it might, and ought, or as the whole gravity of our sins requires; hence it was, that Christ gave his Church power to injoyn us penances, and to release them also, if we were heartily contrite, and gave sufficient signes of our amendment.

Ob. If there were any such thing as Indulgences, they would be rather hurtful then good, seeing they release men from good works, and penances injoyn'd for sin.

Answ. They are very good, and much conducing to true piety, because though they free men from some outward penal works, they always presuppose, and most effectually invite men to inward Acts of charity and contrition, as also to works of mercy, which are of a more excellent and high nature. Indulgences are never given but to such as are first confess'd, and contrite for their sins.

Ob. Christ hath fully satisfied for all our sins, and all

all the punishments due thereto.

Answ. True, but that excludes not the application of his satisfactions to our soules.

Ob. You hold, that you can free soules out of Purgatory at pleasure by the Popes Indulgences.

Answ. The Church holds no such Doctrine.

Ob. I forgave thee all the debt, because thou besoughtest me, oughtest not thou Therefore also to have mercy on thy fellow-servant, even as I had mercy on thee? S. Matthew 18. 32.

Answ. In some case, as of Martyrdome and very perfect contrition, wve grant, all the debt, not only of sin and eternal, but of temporal punishment, is forgiven; but not alwayes.

That text of S. Mat. is a parable, and concernes onely the debt of sin, as is manifest by those wvords of our Saviour following: *So also shall my heavenly Father doe to you, if you forgive not every one his brother from your hearts* vers. 34. Nor has every one powver to give Indulgences, but onely Bishops and Ecclesiastical persons; therefore this place is nothing against us.

Ob. You buy and sel Indulgences.

Answ. No, those aBuses are long since reformed, and wvere never allowved by the Church.

Ob The incestuous Corinthian wvas impenitent, and his sin not forgiven, wvhen S. Paul injoyned him penance, 1. Cor. 5.

Answ. True; but he wvas penitent, and his sin remitted, wvhen he remitted part of the said penance; a certain argument, that the guilt of punishment may remain, after that of sin is taken awvay.

Ob David sayes, *A brother cannot redeem a brother*, Psal. 48. 8.

Answ. From sin, eternal punishment, or temporal death, I grant; (and this is all that David means) from temporal punishment remaining due to sin, after it is forgiven, I deny; if he be able to apply the merits of

Christ

Christ to our souls, as the Church does by Indulgences.

Quare. Are Indulgences available for souls in Purgatory by vvay of suffrage, though uot by vvay of jurisdiction?

Ansvv. Some hold it probable; but nothing is defined in this matter; let it suffice us, they are available and beneficial to the living.

ARTICLE XIX.

Of sin, both Mortall, and Veniall.

OUr Tenet is, *That some sins are mortal of their ovvn nature, and rob the soul of justice, and spiritual life: Others but venial, and deprive not the soul of justice, but only vveaken it, and charity in us.*

The first Argument.

1. All those sins vvhich rob the soul of justice, and spiritual life, are mortal sins.
2. But all those sins vvhich are directly contrary to the commandements of the decalogue, rob the soul of justice and spiritual life.
3. Therefore all those sins vvhich are directly contrary to the commandements of the decalogue, are mortal sins.

The *major* is manifest, because by mortal sin vve understand nothing else, but sin causing in the soul a privation of justice, by vvhich the soul lives to God, and vvithout vvhich she is dead as to him.

The *minor* is proved: because vvithout repentance God damnes vvhoever breaks the Commandements of the Decalogue. *If thou wilt enter into life, keep the Commandements*, S. Mat. 19. 17. *He that shall break one of these least Commandements, and teach men so to do, he shall be called least in the kingdome of heaven*, S. Mat. 5. 20. And in the

the 20. chapter of *Exodus*, and many other places, he threatens grievous punishments to such as break them.

Now 't is most certain, it is consistent with Gods justice, to damne a just man, so long as he remains so. Therefore these sins rob the soul of justice and spiritual life, and so do likewise all deliberate sins, either of thought, word, or deed, in things of any notable consequence, and causing any notable offence towards God, our neighbour, or our selves. *The stipend of sin* (saith S. Paul) *is death*, Rom. 6. 23. And again, *Know ye not that the unjust shall not possess the kingdom of God? Do not erre: neither fornicators, nor servers of idols, nor adulterers, &c. Nor theeves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God*, 1. Cor. 6. 9. 10.

A second Argument.

1. All those sins, which rob not the soul of justice, and make her not guilty of damnation, are not mortall, but venial sins.
2. But there be many kinds of sins, which rob not the soul of justice, and make her not guilty of damnation:
3. Therefore there be many kinds of sin, which are not mortall, but onely venialls.

The *major* is manifest, because a venial sin is defined, *to be a small sin, which deserves not death, but is easie to be pardoned.*

The *minor* is proved. *Whosoever shall be angry with his brother, shall be in danger of judgment, Whosoever shall say to his brother*, racha, *shall be in danger of Councel: and whosoever shall say thou foole, shall be guilty of hell fire*, S. Mat. c. 5. v. 23. Here Christ himself distinguishes three sorts of sin, of which the last onely renders a man guilty of damnation. *Blinde guides* (saith he) *that strain at a Gnat, and swallow a Camel*, S. Mat. 23. 24. Here he te-

answer, that some sins, in comparison of others, have the proportion of a Gnat to a Camel; now sure no mortal sin can fitly be compared to a Gnat; those are all Camels at the least.

And in another place: *Hypocrite, cast out the beam* (the mortal sin) *out of thine own eye, and then thou shalt clearly see to take forth the mote* (the venial sin) *out of thy brothers eye*, S. Lu. 6. 42. Do Sectaries think mortal sins but motes? *Thou shalt not go out from thence* (Purgatory) *till thou repay the last farthing*. S. Mat. 5. 27. That, is for the least venial sin.

And S. Paul tells us, *That some build on the foundation of Christ, Wood hay, stubble, &c. For which they shall suffer detriment, but themselves shall be saved, yet so as by fire*, 1. Cor 3. 12. 14. 15. Therefore those are not mortal, but venial sins. *Concupiscence, when it has conceived, brings forth sin* [there is venial sin] *but sin when it is consummate, engendreth death*, S. James 1. 14. 15. (There is mortal sin.) Though all delight, even with imperfect deliberation in the motions of concupiscence and thought of sin be venial sin, yet by Gods mercy it is not mortal sin, til it be consummate, either by deliberate delight, voluntary consent, or outward act.

A third Argument

1. All mortal sins are directly contrary to the law of God, and sufficient to break charity betwixt him and man.
2. But there be many sins, which are not directly contrary to the law of God, or sufficient to break charity betwixt him and man.
3. Therefore there be many sins which are not mortal.

The first Prop. hath been already proved.

The second is proved; in regard an idle word, a jesting, or officious untruth which hurts no man; a very small excesse in meat or drink, more than is necessary for

natures sustentance; a little overplus of joy, grief, or sudd aine passion, a little distraction in time of prayer, the theft of a pin, or apple, are not directly contrary to charity, nor sufficient to break it betvvixt man and man, much lesse betvvixt God and man. For as his goodnesse, so is his charity, far greater then ours, yet all these vve acknovvledg to be sins, though not mortal. Nay *We must render an account for every idle word.* S. Mat. 12. 37. Yet every idle vvord is not a damning sin; othervvise it vvere better to vvant a tongue, then have it, and vve vvere all in a most desparat condition, since idle and superfluous vvords, [morally speaking] cannot be avoided; yet are vve bound under damnation, not to sin mortally.

Add hereunto, *That the just man falls seven times and riseth up again.* Prov. 24. 16. [not mortally, for then he vvere no longer just.] *We all offend in many things.* S. *James* 3. 2. (not mortally by Gods grace, for some have been *just even before God, and walked in all his commandements.* S. Lu. 1. 5.) And S. John speaking of himself and others vvho vvere *cleansed in the bloud of Christ*) from all mor-sin) adds notvvithstanding; *Yet if we shall say that we have no sin* (to vvit venial) *we seduce our selves, and the truth is not in us.* 1. Epist. of S. John 1. 8.

Fathers for this point.

IN the second age Tertullian termeth *venial sins little, smal, and daily sins,* l. de anima c. 17. In the third age Origen; *By vvood, hay and stubble, which Paul speaks of* (1. Cor. 3.) *is manifestly discovered, there be some sins so light, that they are compared to stubble, to which as soon as fire is brought, it cannot long continue.* Homil. 14. in Levit. & 15. in Num.

In the fourth age S. Hierome on those vvords, *Till thou repay the last farthing. This is that* vvhich *he saith; thou shalt not go out of prison, till thou shalt pay the least sins* in c. 5. S. Mat. and S. Cyprian gives the same interpretation of them. l. 4. Epist. 2. And againe S. Hierome, (on tho-

se words, *Why dost thou see a mote in thy brothers eye?*) He speaks of those who being guilty themselves of mortal crimes, perswade not lesser sins in their brethren, straining the Gnat, and swallowing the Camel. in c. 7. S. Mat. Lastly, he condemnes Jovinian as an Heretike for holding all sin to be equal, (an old paradox of the Stoicks) l. 2. cont. Jovinian c. 15. 16. 17.

In the fifth age S. Augustine; *Sometimes we lie for the good of others, a sin therefore it is, but venial.* l. Enchirid. c. 22. And again, *for daily, short, and light sins (without which it is life cannot pass) the daily prayer of the faithful satisfies.* Enchirid. c. 72. And in another place; *There be certain venial sins, without which the just man cannot live.* L. de spiritu & litera c. 28.

The Council of Sens decreed it *Heresie, to hold, that venial sins are not distinct from mortal.* In Annot. post decret. fidei.

OBJECTIONS SOLVED

Ob. "He soul that sinneth the same shall die, Ezech. 18. 20. Therefore all sins be mortal.

Answ. I deny the consequence; the Prophet speaks there of enormous sins, and had exemplified before, in theft, idolatry, &c. Which are all mortal.

Ob. He that offends in one, is made guilty of all. S. James 2. 10

Answ. In one mortal sin, I grant, for any one mortal sin is directly against charity, and makes us guilty of the whole law of charity. In one venial sin. I deny. S. James exemplifies in murder & adultery, vers. 11. Which are not venial sins.

Ob. There is no condemnation for them which are in Christ Jesus.

Answ. True; for whilst we are in him, we are in charity, and state of grace.

Ob. He that doth sin, is of the Devill, 1 Joh. 3. 8.

Answ. S. John speakes there of mortal sin, such as

deprives us of the justice and grace of God; as is manifest by that which goes before and after.

Ob. To the elect all things cooperate unto good. Therefore all sins are venial to them.

Answ. I deny the consequence; for though their very sins and failings are an occasion of contrition, and good to them, yet every breach of the commandements, till they expiate and blot it out by true contrition, confession, and satisfaction, is as mortal to them, as to the reprobate.

Ob. Whom God hath predestinated, them also hath he called, and whom he hath called, them also hath he justified. Therefore no sin shall be inputed to them.

Answ. I deny the consequence, for this only proves the predestinate shall have final perseverance and die in state of grace, which hinders not, but some time or other in their lives, they may incur the guilt of mortal sin, as David, Peter, Magdalen, and others did; Davids adultery, Peters denial of his master, and Magdalens incontinence were no venial sins, yet these were all predestinate Saints.

Ob. These sins were pardon'd them, and therefore venial.

Answ. I deny the consequence speaking properly of venial sin; for so there is no sin of the reprobate, if they had confessed it, and been heartily sorry for it (as these were) Which would not have been pardoned them. Ezech. 18. 21. Though many of their sins were mortal of their own nature, and never pardoned, by reason of their final impenitence.

Ob. God may damne a man for venial sin, if he so please.

Answ. Speaking of him, as absolute creator and Lord of all things, I grant it, as a just judg, who renders to every man according to his works, I deny; for so he cannot inflict the same punishment for every idle word, or humane imperfection, as for murther, or adultery.

Ob.

Ob. Every venial sin is against an infinite Majesty.

Answ. In some degree I grant, in a degree deserving death, I deny; the measure of the punishment must not exceed that of the offence.

ARTICLE XX.

Of the worship and invocation of Angels and Saints.

NOte, for your better apprehending this controversie, that there are as many different degrees of inward & outward religious worship, as of civil, which are diversified, according to the various dignity of the persons to whom they are given (worship or honour being nothing else but a testimony of excellency) nor can they always be distinguish'd by the outward act, which oftentimes is one and the same to God and men, to Kings and subjects, (as in the act of kneeling, bowing, putting off the hat, &c.) but commonly by the inward affection, and intention with which we do them.

When we kneel, and pray to Angels or Saints, we do it only as to Gods eminent creatures and for Gods sake; when we kneel or pray to God, we do it as to our Lord, God, Creator, Redeemer, and last end, and for his own sake purely we pray to Angels and Saints to assist us, by and through the merits of Christ, without which we know they are and can do nothing. We pray to Christ to help us by and through his own merits only so that there is no more danger of robbing God of his honour, by worshiping his Angels and Saints, then of robbing a King of his honour, by reverencing his Peeres and Nobles, according to their several dignities and capacities: this presuppos'd,

OUr Tenet is, *That the blessed Angels and Saints in heaven can and do know our actions and affairs (at least*

(so far as appertains to their State) and that it is good and profitable to worship them, as Gods eminent creatures, with an inferior Worship proportioned to their excellency, as also to invocate and pray to them, as to subordinate mediators of intercession to God for us; Which vve prove thus.

The first Argument.

1. What vvas possible to the Prophets in this life by the special light of grace only, cannot be impossible to the Saints and Angels in heaven.
2. But the Prophets in this life by the special light of grace only could and did knovv things done at a great distance.
3. Therefore the Saints and Angels in heaven can and do knovv things done at a great distance.

The *major* is manifest, because from the greater to the less in the same kind, the Saints and Angels have a greater and more special light of grace, then the Prophets could have in this life.

The *minor* is proved; because Elisæus (by the special light of grace only) savv vvhat vvas done in the king of Syria's privie chamber, 4. kings 6. And vvhat passed betvvixt his servant Geezi and Naaman, vvhen he vvas absent, 4. kings 5. S. Peter knevv the sacrilegious act of Ananias and Saphira, though acted privately betvvixt themselves. Add unto this their often foretelling destruction and calamity to vvhole cities and Kingdoms, vvhich came to pass accordingly.

A second Argument.

1. All that vvhich the very Devils knovv, by the meer light of nature, the blessed Angels in heaven (vvho have the light of grace and glory superadded) cannot be denied to knovv.
2. But the very Devils (by the meer light of nature) know our actions.

3. The-

3. Therefore the blessed Angels in heaven cannot be denied to know them.

The *major* is also manifest, because from the greater to the less in the same kind.

The *minor* is proved, as well by the confession of our Adversaries, as by the Scripture, in which we read, *For the accuser of our Brethren (the Devil) is cast forth, who accused them before our God day and night, Apoc.* 12. 10. He could not accuse them, unless he knew their actions.

A third Argument.

1. They who see God perfectly with all his attributes and perfections, must needs see us with all our actions.

2. But the blessed Angels and Saints in heaven see God perfectly with all his attributes and perfections.

3. Therefore the blessed Angels and Saints in heaven must needs see us and all our actions.

The necessary sequel of the *major* is manifest, because God is infinitely more invisible and inscrutable, then we and all his other creatures put together; and contains both us and all things in himself in a most eminent manner. *In him* (saith S. Paul) *we live, be moved, and are.*

The *minor* is proved, in regard the blessed Angels and Saints in heaven see and know God face to face, even as they themselves are known, 1. Cor. 13. 10. 11. 12.

A fourth Argument.

1. If the blessed Angels and Saints be our Guardians and Governours by Gods appointment, know our affaires, and pray for us, then must it needs be very good and profitable for us to worship, invocate, and pray to them.

2. But they be our Guardians and Governours by Gods appointment, know our affaires, and pray for us.

Therefofore it is very good and profitable for us to worship, invocate, and pray to them.

The *major* is evident, because honor with an humble addreſs by vvay of invocating their aſſiſtance, is due from all Pupills to their Guardians by the light of nature.

The *minor* (that they are our Guardians and Governours) is proved; *See that ye deſpiſe not one of theſe little ones, for I ſay to you that their Angels in heaven* (theirs by ſpecial patronage) *alwayes ſee the face of my Father which is in heaven.* S. Mat 18 10. *The Angels are all miniſtring ſpirits ſent to miniſter for them who ſhall receive the inheritance of ſalvation.* Heb. 1. 14.

That God hath appointed the Saints to Govern us, is proved thus. *He that ſhall overcome and keep my works to the end, to him will I give power over nations, and he ſhall rule them in an Iron Rod,* Apoc. 2. 26 27. *Thou haſt made us* (the Saints) *to our God a kingdom, and Prieſts, and we ſhall reigne upon the earth,* Apoc 5. 10.

That they knovv our neceſſities, and affairs, is proved thus: *There ſhall be joy before the Angels of God upon one ſinner doing penance,* S. Lu. 15 10. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay to you their Angels that are in heaven alwayes ſee the face of my Father, &c.* S. Mat. 18. 10. Which of neceſſity implies, that the Angels knovv vvhen vve are injur'd, and pray to God in our behalf: and the Saints *are as the Angels of God in heaven,* S. Mat. 22. 31. *Equall to the Angels,* S Lu. 20 36. *Now therefore when thou didſt pray and Sara thy daughter in law* (ſaith the Angel to old Toby) *I did preſent thy prayers to the Lord,* Tob. 12. 12.

That the Angels and Saints actually pray for us, is proved; *The Angel of our Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on Hieruſalem, and the cities of Juda, with which thou haſt been angry theſe threeſcore and ten years?* Zach. 1. 12. *The foure and twenty*

Elders fell down before the Lamb, having every one of them harps and vialls ful of odors, which are the prayers of the Saints, Apoc. 5. 8. And *Judas Machabeus saw in a vision Onias that had been High Priest, holding up his hands and praying for the Iewes, and pointing also to another in these Words; This is a lover of the Brethren, who prayeth much for the people, and for the holy City*, (to vvit) *Jeremie the Prophet of God*, 2. Machab. c. last. 12. 13. 14. Those had both been dead many years before.

That it is also good and profitable for us to vvorship and invocate the Saints and Angels, is proved thus; because the chosen friends of God are recorded in holy Scripture to have often done it.

I am the Prince of the Host of our Lord (said the Angel to Josue) *and Josue fel flat on the ground and adored*, Josue 5. 14. *Lot* (*when he had seen the Angels*) *rose up and went to meet them, and adored with his face bowed toward the earth*, Gen. 19. 1. S. John *Fel down to adore before the feet of the Angel* (though he had once been vvilled not to do it) Apoc. 22 8. Therefore he thought and knevv it lavvful to be done, or els committed vvilful idolatry, vvhich vve presume in common modesty none vvil affirm.

The Angel that delivered me from all evil (saith the Patriarch Iacob) *bless these children*, Gen. 48. 16 *Jacob prevailed against the Angel, and wept and prayed to him*, Oze 12. 4. *Be my name* [saith Iacob] *the namee also of my fathers, Abraham and Isaac invocated on them*, [Gen. 48. 17. *Grace to you* [saith *S. Iohn*] *and peace from him that is, that was, and that shall come, and from the seven spirits that are in the sight of the throne*, Apoc. 1. 4. *seven Angels*, according to the 12. of Toby. To conclude, *Call therefore* [saith Eliphas to Iob] *and turn thee to some of the Saints*, Job 5. 1. a very vain and sensless exprobration, had it not been a custome vvith Iob to invocate the Saints.

Besides, the faithful on earth, being Members of the same mystical Body of Christ vvith the blessed Angels and Saints in heaven, it cannot stand vvith common sense

and

and reason, but they must have some care and knowledge of our condition; because *if one member suffer any thing, all the members suffer with it, and if one member glory, all the members rejoice with it.* 1 Cor. 12. 25.

Fathers for this point.

IN the second age *Dionysius. I constantly affirm, with the divine Scripture, that the prayers of the Saints are very profitable for us in this life after this manner; When a man is inflamed with a desire to imitate the Saints, and distrusting his own weakness, betakes himself to any Saint, beseeching him to be his helper, and petitioner to God for him; he shall obtain by that means very great assistance,* Eccles. Hierar. c. 7. par. 3. Sect. 3. prope finem.

In the same age S. *Clement. We command you that the Martyrs be in all honor among you, even as James the Bishop, and Stephen our fellow Deacon hath been amongst us; for God hath made them blessed, and holy men have honored them.* L. Apost. constitut. 5.

In the same age *Iustin Martyr.* We worship and adore both *God the Father and the Son,* who *came and taught us these things &c. And also the company of his followers and the good Angels, and we worship them both by words and deeds, and in truth, even as we our selves have been taught and instructed.* In Apolog. 2. and Antoninum Pium.

In the third age *Origen: I will begin to fall down on my knees, and pray to all the Saints to succour me, who dare not ask God for the exceeding greatness of my sin. O Saints of God! With teares and weeping I beseech you to fall down before his mercy for me a wretch.* In Lamentat.

And again: *All the Saints departed bearing yet charity towards the living, it shall not be inconvenient to say, that they have a care of their salvation, and help them with their prayers to God for them: for it is written in the Machabees, This is Ieremy, who alwaies prayes for the people, &c.* Homil. 3. in Cantica.

In the fourth age *S. Chrysostome: They adored the*

same Saints that we do at this day. Hom. de Sanctis Iuven. & Maxim.

In the same age *S. Ambrose*; *He honours Christ that honours his Martyrs.* Sermon. 6. And again: *We must pray to the Angels who are given us to be our defenders. We must pray to the Martyrs, &c. For they are able to pray for our sins, who have washed away their own, &c. These are the Martyrs of God, our Governors, and watchful beholders of our life and actions.* l. de viduis.

In the same age *S. Chrysostome*: *If Moses and Samuel shall stand before me,* (Jerem. 15.) *observe* (saith he) *how it is said of the two Prophets, if they shall stand before me, &c. Because they both had prayed for them, and had not obtained, &c. Yet let not us contemne the prayer of the Saints, &c. But let us intreat them to pray for us, that we may obtain the promises.* Hom. 1. in Epist. ad Thessalon. And again, *The servants of Christ even when they are dead, are the protectors of the kings of this world.* Hom. 26. in 2. ad Cor.

In the fifth age *S. Augustine*: *The multitude of the Gentiles doth now adore with bended knees most blessed Peter the Fisher-man*: Sermon. de Sanctis Peter & Paul. And again, *We do not Worship them as Gods, but as holy men*, in Psalm. 96. And in another place, *All the Martyrs that are with Christ intercede for us, nor cease they to pray for us, unless we cease to sigh after them*, in Psal. 85. And finally in the 40 Meditations he prayes thus: *O blessed Trinity! preserve me from all evill, &c. By the prayers of the Patriarchs, by the intercession of the Apostles, by the constancy of the Martyrs, &c. And by the intercession of all the Saints, &c.* Then having invocated the B. Virgin, and many Angels and Saints by name, he concludes saying, *I beseech you intercede for me a sinner, unto God, that I may be delivered from the jawes of the Devil and everlasting death.*

The Council of Gangers defined, *That if any man out of pride abominate the assemblies which are celebrated in the confes-*

confessions of the Martyrs, or execrate the mysteries which are there done together with their memories, be he Anathema, Can. 20. an Dom. 324.

The sixth Constantinopolitan Council defined: *That a Christian, adoring onely God his Creator, may invocate the Saints, that they would vouchsafe to pray for him to the divine Majesty,* c. 7. an. Dom. 776.

The second Nicene Council, *Let us do all things with the fear of God, asking the intercessions of the unspotted Mother of God, as also of the Angels and the Saints;* Act. 3. 6. an. Dom. 781.

OBJECTIONS SOLVED.

Ob. HOnor and glory *be to God alone,* 1. Tim. 1.

Answ. Supreme and soveraigne honor, true; interior honor, I deny it; and so does S. Paul, saying, *Glory, and honor, and peace to every one that doth good,*

Ob. Him only shalt thou serve, Deut. 6. 13.

Answ. As Lord and God, I grant: Yet *by charity serve ye one another.* Gal 5. 15.

Ob. One Mediator of God and men, man Christ Jesus, 1. Tim. 2.

Answ. One principal Mediator of Redemption I grant it: but many subordinate of intercession. *God gave the law in the hand of (Moses) a Mediator,* Gal. 3. 19. Every Parish Priest is a subordinate Mediator of intercession for his Parish.

Ob. Let all the earth adore thee, Psal. 65.

Answ. True, and only him as Creator, Redeemer, and Conserver. Yet Jacob blessing his son Juda, said, *Thy fathers children shall adore thee,* Gen 49. 8.

Ob. Come unto me all ye that labor, &c. S. Matth. 11. 28.

Answ. This excludes not subordinate Mediators of intercession, otherwise it would be unlawful for us to desire our friends or Parish Priest to pray for us, contrary to that of S. Paul, *Brethren I beseech you, that you also help*

me in

one in your prayers to God for me. Rom. 15. 13.

Ob. Let no man seduce you in a voluntary Humility and Religion Angells, Colos. 2. 18.

Answ. It followes, *Not holding the head* (Christ) *of whom the whole body is composed,* v. 19. He writes there against a Sect of Heretiques, who offered sacrifice to Angels, and neglecting Christ esteemed them immediate and principal mediatours, independent of Christ, all this we abhominate as grosse Idolatry, this heresy was condemned long since by our Church in the Council of *Laodicea,* C. 35.

Ob. How shall they invocate in Whom they have not believed? Rom. 10. 14.

Answ. We cannot invocate any as a God in whom we have not believed as a God, I grant: As fellow servants and mediatours of intercession to God for us, I deny; and though we believe not in the Saints as in God, yet have we also faith towards them, *Have yee faith in our Lord Jesus Christ and towards all the Saints.* Epist. ad Philem. v. 5.

Ob. What I shall command thee that shalt thou do Deut. c. 12 Therefore since there is no command for praying to Saints, we ought not do it.

Answ. God spake that only in a particular case, forbidding them to imitate the sacrifices of the heathens, who sacrificed their children to the devill; as is plaine by the words immediately preceding. Not that he forbad us to practise any devotion in the Church without an expresse command for it in Scripture, otherwise the invocation of the Trinity it selfe under that notion, with all publike Liturgy and set forme of prayer, as also the changing of the Saturday into Sunday with many other things, must be laid aside; there being no expresse command in Scripture for them.

Ob. Abraham hath not known us, and Israel hath been ignorant of us. Isa. 63. 16.

Answ. He speaks there only of the knowledg of approba-

probation, and signifies, that *Abraham* and *Israel* did not approve or ovvn them for their Children, by reason of their sinfull and vvicked vvays, not that they had no knovvledg at all of them; let, S. *Hierom* expound this text; *Abraham knovves us not*, &c. *because vve have offended thee, neither do they acknovvledge for their children, vvhom they understand not to be beloved of their God*, &c. So Christ said of the reprobate, and of the foolish virgins, *I knovv you not*, S. Luke 13. 25. S. Mat. 25. 12. Yet you vvill not deny but that the knovves all things

Ob. S. Peter forbad Cornelius to adore him, Acts 10,

Answ. S. Hierome saves, *He apprehended some divinity to be in Peter, and so did John in the Angel, when the Angel forbad him to adore him the first time*, Apoc. 19. We do not honor any Angel, or Saint, as God.

Ob. The Saints are dead.

Answ. They pass from death to life, S. John 5. 24. We pray not to bodies, but souls

Ob. The Devills are vvith us upon, or neere the earth, therefore, if they did see and knovv our actions, it vvould not follovv that the Saints and Angells do.

Answ. Yes, it vvould, for spirits, vvhich are not limited vvith matter, or confined to bodies, neither see, nor understand vvith corporal eys as vve do but vvith their glorified understandings, vvhich are illuminated by the light of the Lamb: And therefore cannot be hindred in their operations, by any distance of place, or interposition of Bodies.

Ob. If the Saints and Angells knevv God perfectly vvith all his Attributes and all our actions besides, there vvould be no difference assignable betvvixt their knovvledg and Gods Omnipotence.

Answ. Yes, infinite difference; becaus God knovvs not only all our actions, absolutely speaking, vvith all created nature (vvhich is much more then hath been hitherto asserted of Saints and Angells, but also his ovvn essence and

ce and perfections, vvith a moſt comprehenſive, infinite, eſſentiall, and uncreated knovvledg, vvhich Saints and Angells are not capable of, their knovvledg (hovv great ſoever it may be) being alvvays limited, finite create, and a participation only of Gods knovvledg.

Quare If there be ſuch eviction both of Scripture, and authority, for the vvorship and Invocation of Angells and Saints, as you affirme, vvhy should all Sectaries try out ſo much againſt it?

Anſvv. Becauſe, having rob'd God of that honour, vvhich is proper to him only, to vvit ſacrifice, by taking avvay (as much as in them lies) the unbloody ſacrifice of the Altar, if they should allovv the outvvard actions of kneeling, bovving, ſtanding bare, and praying to Angells and Saints, they should ſeeme to have nothing proper to God, yet they themſelves might anſvver this objection, becauſe allovving, as they do, all the ſame actions, even to men (and that, as they profeſſe, vvithout robbing God of his honour) vvhy not rather to the Angells and Saints? but one abſurdity being admitted, many vvill follovv, and ſo it doth vvith them.

ARTICLE XXI.

Of Reliques.

OUr Tenet is, *That it is alſo good and lawfull to give a relative honour and Veneration to the holy Reliques of Saints*; Which vve prove thus.

The firſt Argument.

1. That vvhich God himſelf hath vvarranted, and approved by many famous miracles, is good and lavvfull.
2. But God himſelfe hath vvarranted and approved the honour and veneration of the Reliques of Saints by many famous miracles.
3. Therefore the honour and Veneration of the Reliques

liques of Saints is good and lavvfull.

The *major* is proved, because it is not consistent vvith the goodnesse and veracity of God, to set his seal of Miracles to confirme a lye, or to induce us into errour.

The *minor* is also proved, because the Woman in the Gospell vvas miraculously cured of her blouby flexe, by venerating and only touching the hem of our Saviours garment, vvith a beliefe that it vvould heal her, S *Matth.* 9. 21. 22. The very shadovv of S. *Peter* cured diseases in such as honoured it, and vvere but only shadovved by it *Acts* 5. 15. *The Napkins, and Hankerchiefs that had but touched the body of S. Paul cast out devills an cured diseases, Acts* 19. 12. The very touch of *Eliseus* his bones raised a dead man to life, 4 *Kings* 14. 21.

The second Argument.

1. All instruments of miracles vvrought for our good, and moving memories or pledges of dead friends, are vvorthy of some honours and veneration.
2. But the holy Reliques of Saints are instrument of miracles vvrought for our good, and moving memories of dead friends.
3. Therefore the holy Reliques of the Sainte are vvorthy some honour and veneration.

The first Proposition is proved: Because the very light of nature teaches us to honour the instruments of supernatrall effects; as is manifest by they practice of all Nations, vvhether Christian or Infidell; Hence the *Turks* give such honor and veneration to the tombe and ashes of their false prophet *Mahomet*, and al other Heathens to the memories of their false gods falsly esteeming them the instruments of their good; and hence the chosen people of God in the old Lavv gave such honor and veneration to the *Manna*, the Tables of the Law, *Aarons* rod, &c *Moses* departing out of Egypt, carried vvith him the bones of *Joseph* the Patriarch, in an honorable man-

ner, *Exod.* 13. Josias commanded the bones of Gods Prophet to remain untouched, 4. Kings 23. All Nations honor the corps and ashes of the dead with monuments and decent burial. And lastly, God himself honored the Body of his servant Moses, by giving it an honorable burial, Deut. chap. last.

The second proposition for the first part, that *Reliques are instruments of miracles*, hath been already proved; and for the second part, it is likewise proved: because they move us to an imitation of their holy lives and actions, whilest we behold their very bones and ashes so much honored. This was the end for which all former ages erected statuds to their renowned ancestors, so to excite and move posterity to an imitation of their vertues.

Fathers for this point.

IN the third age Tertullian numbers it amongst the rites of Christians, *To kneel to the Altars of God, under which the Reliques of the Saints were kept*, l. de pœnitent.

In the beginning of the fourth age Constantine the great made rich offerings to the Reliques of S. Peter and Paul, Tom. 1. of the Councils, *in vita S. Sylvestri.*

In the same age Eusebius speaking of S. James his wooden chaire, *It is kept* (saith he) *with great diligence, as a memory of holiness delivered from Ancestors, and is in great reverence*, 7. Histor. 14. ad finem in Ruffino 15.

In the same age S. *Basil*; *When death happens for Christ, the Reliques of his Saints are pretious*, in Psal. 115.

In the same age S. *Greg. Naz. Whose only Bodies can do the same thing that their holy Soules can do, whether they be touched with hands, or honored, whose only drops of Blood, or small signes of their passion, can do the same things that their bodies can. Dost thou not worship these things?* Orat. 4. in Julian. Apostat.

In the same age S. *Chrysostome*; *Let us often visit their tombs, let us worship their sepulchers, and let us touch their Reliques with great faith, that we may thence obtain some blessing.*

blessing. Serm. de Sanctis Iuvent & Maxime.

In the same age S. *Ambrose*; *But thou saist to me, what dost thou honor in flesh now dissolved and consumed? I honor in the Martyrs flesh his scarres, received for the name of Christ, &c. I honor the Body that shews me how to love our Lord, and taught me not to fear death for our Lord. Why should not the faithful honor that body which even the Devill fear?* Serm. 93. in fine.

In the fifth age S. Augustine; *They bring the Reliques of most blessed* Stephen *the Martyr, which our Holinesse not ignorant, as we also have done, how conveniently you ought to honour.* Epist. 103. And in his 22. book of the city of God he sayes, *At the Reliques of* S. Stephen *only there were in a short space so many miracles wrought, that if all should be recorded, it would fil many volumes, &c.*

OBJECTIONS SOLVED.

Ob. CHrist reproved the Iewes for adorning the sepulchres of the Martyrs, S. Mat. 22.

Answ. No, he did not reprove them for that, but for not imitating their lives, whom they counterfeited to honour, and shewing themselves the children of those who had murthered them, as is manifest by the text.

Ob. Neither the soules nor bodies of the Saints are in their sepulchers, what therfore do ye honour?

Answ. The memorial and matter which was once in their bodies, that is there, and sufficient to excite us to memory and imitation of them.

Ob. It is impossible that dead things, as Reliques are, should have any inherent sanctity in them.

Answ. We do not say they have, but only that they are memorials of the inherent sanctity, and holinesse of the martyrs, and instruments of miracles and blessings to us; enough to make them worthy that relative honor, and veneration, which we give them.

Ob. You rather dishonour, then honour the Saints,

by scattering their bones and ashes about the world.

Answ. You mistake; what ever is done by the Church in that kind, is done with an intention of honour, and much conduceth to the memory and veneration of them, through all Christendome, as also to our benefit and growth in vertue.

Ob. The Worship of Reliques is a meere will Worship.

Answ. No, 't is a Worship of divine inspiration, witness the texts of Scripture and the authority of the Church already shew'd you.

Ob. God himself commanded Moses his body to be hid from the Jews, for fear they should adore it, Deut. last vers. 6.

Answ. For feare they should adore it with divine adoration, I grant; for the Jews after the death of Moses were a people most prone to idolatry; but not for fear they should venerate it with a relative honor, for God himself was pleased to honor it, as you have heard above.

ARTICLE XXII.

Of sacred Images.

NOte for your understanding this Article, that as evil thoughts are the cause of all our evil actions, so good and pious thoughts are the cause of all our good and pious actions. *Out of the heart* (saith our Saviour) *come evil thoughts, murthers adulteries, fornications, &c. These are the things which defile the soule*, S. Mat. 5. 19. Since therefore nothing is or can be in our understanding, according to Philosophie, which is not first in some of our senses, by some sensible picture, signe or Image, from which it is conveighed to the fantasie and memory, and thence again to the understanding, and will, great doubtless is the lawful use and benefit of sacred pictures, signes and

and images, vvhich are in us a moſt effectual nurſe of holy thoughts, deſires, and actions. Nor is there any ſenſe in man, that repreſents more effectually, then that of ſeeing. This preſuppoſed;

OUr Tenet is, *that it is good, lawfull, and profitable to keep the holy Pictures, or Images of Chriſt and his Saints, & to ſet them up in Churches and give them a relative honour or veneration.* Which vve prove thus.

The firſt Argument.

1. All that vvhich is recorded in holy Scripture to have been done by the knovvn Saints of God, (vvithout reproofe, or any prohibition, even to this time) nay to their ſpeciall good and benefit, is alſo good and profitable for us to do.
2. But it is recorded in holy Scripture, that the knovvn Saints of God have vvorshipped the ſacred pictures, or Images of Chriſt and his Saints (vvithout reproofe or any prohibition, even to this time) nay to their ſpecial good and benefit.
3. Therefore it is alſo good and profitable for us to venerate and honour them, vvith a relative and interiour honour.

The *major* is manifeſt, becauſe their recorded and approved actions are left to us for patterns and examples.

The *minor* is proved, in regard S. *John* the Baptiſt Worshipped the very latchet of our Saviours shooe, *the latchet of whoſe shoes* (ſaith he) *I am not worthy to unloose*, 1. 27. For vvhich fact S. Auguſtine on that place, concludes him to have been full of the Holy Ghoſt. *The Patriarch Jacob adored the top of Joſephs Rod*, (a ſigne or Image of his regal povver) Heb. 11. 21. The Iſraelites, by venerating and looking vvith reverence on the braſen Serpent (a type or Image of Chriſt crucified) vvere healed of the biting of Serpents in the deſert.

The

The jevvs kneel'd before the pictures of the Cherubins overshadovving the Ark, *Exod.* 25. The primitive Christians venerated the very shadovv, and garments of S. Peter, and Paul, and received speciall benefit by so doing, Acts 5. 15. and 19. 11.

A second Argument.

1. All that vvhich God himselfe has commanded, and no vvhere prohibited, is good, lavvfull and profitable for us to do.
2. But God himselfe has commanded sacred pictures, signs, or images, to be made and set up vvith honor in the Temple, and no vvhere prohibited it.
3. Therefore it is good, lavvful, and profitable, for us to make and set them up.

The *major* is manifest, and needs no proof

The *minor* is proved. *Two Cherubins* (saith God to Moses) *shalt thou make of beaten gold, on both sides of the Oracle, &c. Let them cover both sides of the propitiatory, &c. And I will speak to thee from the two sides of the Cherubins vvhich shall be upon the ark of the testimony, all things that I shall command the children of Israel by thee, Exod* 25. 18. And vvhen the Temple vvas built again by Salomon, the tvvo Cherubins vvere renevved and set in the middest of the invvard Temple 3. Kings 6. 24. Nor did he only command tvvo Cherubins, but divers other carved vvorks and images to be made on the Oracle, and the vvalls of the Temple, as you may see in the same chapters; *replenishing Beseleel and Oolab vvith his own holy Spirit, to devise vvhatsoever might be artificially made of gold silver, brasse, marble, &c. Exod* 31. He commandad the jevvs to Adore the Ark, Psal 99. Which is only the foorstovl of God, and a signe of his povver, 1. Chron. 28. He commanded his ovvn name to be honoured, and sanctified, Exod 20. S. Mat. 6. *In the name of Jesus every knee bow, &c. Phil.* 2. 8. Novv the neme of Jesus is only a signe or image of our

Reden-

Redemption, or God made man; and the name *Jehovah* of our creation, vvhich vvas in so great honour vvith the Jevvs, that the common people durst not utter it, nor the high Priest, but only in time of sacrifice and solemne benediction, according to Philo in the life of Moses. Nay the very Plate on vvhich the name of God vvas vvritten on the high Priests forehead, is call'd the *Plate of sacred veneration, Exod.* 38. 26. 28. Finally he commanded the Temple (vvhich vvas an image of his heavenly house) to be honoured as a holy place, reproving those Priests vvho polluted his Sanctuary, and put no difference betvvixt a holy thing and a prophane, Ezech. 22. 26.

A third Argument.

1. All that vvhich brings into our minds the holy mysteries and actions of Christ and his Saints, and ingraffes love thereof in our hearts, is (doubtlesse) lavvfull, good, and profitable.
2. But the frequent use and veneration of sacred Pictures, Signes, or Images doth movingly bring into our minds, the holy misteries and actions of Christ and his Saints, engrafting also a love thereof in our hearts.
3. Therefore the frequent use and veneration of sacred pictures, signes, or Images, is doubtlesse lavvfull, good and profitable.

The *minor* (vvhich only needs proofe,) is evinced; because Pictures, signes, or images do of their ovvn nature, (if often used, and honoured) excite to a knowledge and love of those things, vvhich they represent, and it is the very essence of an image, to represent another thing. And for this end the Church of God hath in all ages used artificiall pictures, signes, or images, of the nativity, miracles, life and death of Christ and his Saints, and set them up in Churches and holy places, teaching us to honour them vvith a relative honour or veneration, not for the

the matter they are made of, but for the sacred things they represent, and in as much as they represent such things being now absent, by sensible and present objects. And this is therefore called a relative honour, because it relates immediatly to the things represented, and either immediatly, or mediately to God himselfe, as to our chiefest good, and last end.

A fourth Argument.

1. That which is the mark of the predestinate, and standard or ensigne of Christ himself, is worthy of a relative honour or veneration.
2. But the Crosse or sacred image of Christ crucified, is the marke of the predestinate, and standard, or ensigne of Christ.
3. Therefore the Crosse or sacred image of Christ crucified, is worthy of a relative honour, or veneration And the like holds with proportion, in all other images of Christ, which represent the mysteries of his life, or passion.

The *major* Proposition cannot be denied without unreasonable wilfulnesse.

The *minor* is proved. *Hurt ye not* (saith the Angel) *the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads* (with the Crosse) Apoc. 7. 2. All that were signed with the signe *Tau* (a type of the Crosse) were saved from the exterminating Angel, *Ezech.* 9. 4 *Then* (at the day of judgment) *shall appear the signe of the Son of man* (the Crosse) *in heaven*, S. Mat. 24. 36.

Fathers for this point.

IN the second age *S. Dionisius. The signe of the Crosse is so much honoured, that it is often used both in Baptisme and other Sacraments*, l. 2. Eccles. Hierar. c. 2. & 5.

In the same age S. Ignatius: *The Devil rejoyces to hear*

one shall deny the Crosse, because he well knows the confession of the Crosse is his destruction, for that it is a trophie, a triumphall ark against his power, Epist. ad Philippenses.

In the same age S. Martial, *Remember the Crosse of our Lord, keep it in your mind, speak often of it, have it in the hand, for it is your invincible armour against Satan*, in his Epistle to those of Burdeaux.

In the third age Tertullian; *In everything we do, we sign our forehead with the signe of the Crosse, of which practise Tradition is the defender, custome the conserver, and faith the observer*, l. de corona milit. c. 3. And in his time he saye, *The image of Christ bearing a lamb on his shoulders was graven on the chalices used in Churches*, l. 2. de pudicitia.

In the same age Origen; *They are onely preserved by the seal whom he had signed with the signe Tau, that is the signe of the Crosse, let us therefore lift up our hands to heaven in the likeness of a Cross, seeing the Devils are oppressed, when they find us so armed*, Hom. 8.

In the same age S. Cyprian; *God shews in another place, Ezech. 9. that those only can escape who are born again, and have been signed with the signe of the Crosse*, in Epist. ad Demet.

In the same age Lactantius affirmes, *That when Christians were present at the signe of the Crosse, they put their foes to flight, and struck them dumb*, l. Institut. c. 27.

In the fourth age S. Athanasius, *A man only using the signe of the Crosse, drives away from him the deceipts of the Devil, &c. By it the predictions of Magicians cease, and their enchantments are made void*, l. de Verbo Incarnato.

In the same age S. Cyril of Hierusalem, *Let not us be ashamed of the Crosse, but if any one shall hide it, do thou confidently signe thy self on the forehead with it, that the Devil seeing the standard of the King, may trembling make hast to be gone.* Catec. 4. de vita Christiana.

In the same age S. Hierome; *We beseech thee, O Lord,*

that guarded by the ſigne of the Croſſe, and defended by the aſſiſtance therefore, We may deſerve to be free from all the deceits of the Devil, in Pſal. 58.

In the ſame age S. *Ambroſe*, *Chriſtian people in every moment Write the contempt of death upon their forcheads* (by ſigning them vvith the Croſs) *for they know, that vvithout the Ceoſs of our Lord they cannot be ſaved*, l. 9. Epiſt. 77.

In the fifth age S. Auguſtine; *Unleſs the ſigne of the Croſs be applied as well to the foreheads of believers, as to the Water Wherewith they are regenerated, and to the oyle Wherewith they are annoyled, none of theſe things are rightly adminiſtred*, Tract. 118. in Ioan.

S. Palladius (contemporary to S. Auguſtine) tells us, *That the Biſhop of Hieruſalem Was Wont yearly at the ſolemnity of Eaſter to expoſe the Croſs to be adored by the people, he himſelf firſt adoring it*, Epiſt. 11.

The ſecond Nicene Council defined, *That the ſacred Images of Chriſt and his Saints are to be had and kept in Churches, and that ſalutation or honorary Worſhip may be given them, but not Latria, or ſoveraigne honor Which belongs to God only*, Act. 7. An. Dom. Dom. 781.

Add to this, that in the Council of Epheſus. an. Dom. 431. S. Cyrill of Alexandria, vvho there preſided, prayed thus; *Hail Mother of God. &c. Through whom the precious Croſs is made famous, and adored throughout the world*. Homil. cont. Neſtorium, ſet dovvn in the end of the ſecond Article of the ſaid Council.

OBJECTIONS SOLVED.

Ob. THou *ſhalt not make to thy ſelfe any graven image, &c. Exod.* 20.

Anſvv You corrupt the Text; the Greek vvord is Idol, the Latine and Hebrevv vvord is Graven thing, &c. and it followys immedily; To adore them (viz. as Gods) vve make no Idols, nor any graven things, or images, to adore them, as Gods, or vvith Gods honor, vve abhor that, as dam-

damnable Idolatry; vve only give them a relative honour, or veneration.

Ob. Many say you honour them, as Gods.

Answ. Fame is a liar you knovv; vve do not so, nor yet as creatures, substances, or persons, but only as they are meere artificial resemblances, and representations of heavenly things; and for their sakes vvhom they are made to represent; vvhereas Idolatry is not committed, unlesse the honour due to God only, [that is supreme, and soveraign honour] be given to a creature.

Ob. Honour and glory to God alone.

Answ. Supreme and soveraigne honour, true; relative and inferior honor may be given to crearures; *Honor, and glory, and peace to every one that doth good.* Roman. 2. 10.

Ob Yot saw not any similitude in the day that our Lord spake to you in Horeb from the midst of the fire, lest perhaps deceived you might make to your selves a graven similitude or image of male or female, Deut. 4. 15.

Answ. That place onely forbids the making Idols, or vain images to our selves, and therefore it followes, *Of those things which God hath forbidden thee*, vers. 23. God never forbad the making sacred images of Christ and his Saints; nay he hath commanded it, as has been proved above.

Ob. To Whom have you made God like, or what likeness will ye compare to Him? Isa. 40. 18.

Answ. We intend not to picture the nature of divinity, or essence of God, that vve are taught is impossible, and unlavvfull to attempt; vve compare not any image to him, vve knovv all descriptions of him are infinitely short of his perfection, vve only meane to represent some apparitions of God, and those in such formes or shapes, as he himselfe hath pleased to appear in, or else represent attribute of his by some analogical similitude; as his unspeakable Goodness, by a Stork, vvhich has no tongue; his Eternity by a Oircle, vvhich has neither beginning

nor end, or by the image of an old man, as he appear'd to Daniel, Dan. 7.

Ob Whereunto have you resembled me and made me equall and compared me? Isa. 46. 5.

Answ. This is also against Idols only [as in plaine by the text] vvhich vvere made equal to God. And therefore it follovvs immediately, *Bringing a Goldsmith, to make a God.*

Ob. Certainly you adore your images in the some manner the Heathens did their Idols.

Answ. Be not vvilfull in your uncharitable mistakes; vve do not, they adored their Idols as gods, and offer'd sacrifice to them. *Make us Gods* (say they) *Which may go before us*, Exod. 32. 1. *He cut down cedars, and kindled the fire, and baked bread, &c. But of the rest he made a God and adored*, Isa. 44. 15. *They praised their Gods of silver, of brass, of Wood, and of stone*, Dan. 5. 4. *They have made to themselves a molten Calf, and adored and immolated to it*, Exod. 32. 8. *They sacrified to the Idols of Canaan*. Psal. 105. 38 We do not sacrifice to images, nor Worship them as Gods; no, vve abhorre and renounce it.

Ob. Some of your Divines hold it lavvful to vvorship the Crosse vvith soveraigne honor.

Answ. By or for it self I deny; by accident, and as it makes one thing, vvith Christ crucified, vvhom they conceive, as hanging on it, I grant some Divines hold: but this is a meer School opinion, and not of faith vvith us: Nay, the seventh general Council, vvhich vee all submit to, hath decreed, *That the image of Christ is not to be adored with soveraign honor, nor otherwise, the the Books of the Gospel*, Act. 7. and last, Can. 3. Urge not therefore vvhat some particular Divines may say, but hearken to the doctrine of Gods Church, that vve rely upon.

Ob. You call the Crosse, holy Crosse, &c.

Answ. In as much as it represents the holy passion of Christ, I grant; so you call the Bible the holy Bible, and the Communion Table the holy Communion Table.

Ob. You pray in one of your Hymnes, O Crosse, our only hope, &c.

Answ. Tis a Poetical Figurative expression, in which by the Crosse we speak to Christ himself, who hung and died on it for our sins. So the Prophet, Hear O heavens, and hearken O earth! Deut. 32. 1. in which address, by the words, heaven and earth, he spake to the inhabitants of heaven and earth; which kind of speech is frequent in the Scripture, especially the Psalms, that are Poetical. Give the Church therefore leave in this to imitate her Teacher the Holy Ghost. And for the words, Our only hope, the Crosse is no otherwise, our only hope, then it was S. Pauls only glory. *God forbid, I should glory, but in the Crosse of our Lord Jesus Christ*, Gal. 6. 14. That is, instrumentally, as it was the only instrument of our Redemption, or by accident, as it makes one thing with Christ, bleeding and dying on it.

Ob. Two Councils at Constantinople under Leo Iconomices and Constatinus Copronimus defined against images.

Answ. They were not General Councils nor approved, neither the Pope, nor any of the Patriarks were present either by themselves or Legates.

Ob. The Council of Frankford condamned images

Answ. There is no such decree to be found in any thing, but only in her decrees concerning Church benefits, as the Centuriste themselve a confess with one consent.

Ob. The Council of Eliberis forbids the making images in Churches.

Answ. You mistake, it only forbids making them on Church walls in time of percution, lest Infidels should prophane, and deface them.

The Gentiles calumniated the Crosse, of superstition and witchcraft, as the modern Sectaries do; *Simon Magus, Cerinthus*, and *Basilides* taught, *that Christ was not truly crucified, but withdrew himself from the Crosse, suffering*

ring only in a phantasticall image, and therefore they denied all honor to the Crosse. Sec 5. Ireneus l. 1. c. 25. de hæres. S. Epipahnius hæres. 24. 28. The Nicolaites, Cleobulus, and Theodore denied the Crosse, & taught, that *Christians ought not to give an reverence to it, or to the images of the Apostles and other Saints, affirming that they themselves were immediately sent from God.*) the common pretence of all Heretikes) *to reform the world.* See S. *Epiphanius, l. 3. de hæresibus, hæres. 21. 22.*

The Manichees taught thet no images vvere tobe vvorshipped, as vvitnesseth Tarasius in the second Nicen Council, and S. Augustine l. 20. cont. Faustum c. 15. Arrius deniec that any vvorship vvas to be given to the images of Christ and his Saints, as you may read in the seventh general Synod. The great Apostata Iulian set up his ovvn image in the place of ths holy Crosse, and cried out againſt Christians, O *wretched men, who adore the Crosse, and imprint the signe of it on their foreheads, and before their doors,* as S. Cyril of Alexandria relates, *l. 6. cont. Julian.* vvhich image of Iulian vvas burnt vvith lighning from heaven. Theſe vvere all archeritikes; let therefore all deluded people take notice vvho they vvere that hated the Crosse and holy images.

ARTICLE XXIII.

Of free Will.

OUr Tenet is, *That man (even in the state of corrupted nature) as assisted by the efficatious Grace of God, hath free will to do, or not to do, not only natural and moral, but also works belonging to his eternal salvation, and to commit or avoid evils; and that he is not enforced to good, or avoid evil by the said efficatious grace, though sweetly and infallibly determined to it.* Which vve prove thus.

or our Lord himself longbefore to counsel us to do certain things, and to abstain from others, but because man had free will from the beginning, in the same ch.

In the third age S. Cyprian, *the freedom of believeing (or not believeing) is placed in the Will*. in Deut. &c. L. 3. ad Quirin. c. 53.

In the same age Origen, *And now O Israel What doth the Lord God require from thee; Let them be ashamed of those words, who deny free will in man; How should God require from man, unlesse man had in his power what to offer to God requiring*. Homil. 12. in num.

In the fourth age, S. Hierom; *Because thou hast free will, I warne thee, that sin have no dominion over thee, but thou over sin*, quest. in Genes.

In the same age S. Chrysostome, *the Lord of all things hath made our nature to have free Will, &c. This therefore now is also done in Cain*, Hom. 19. in Genes. c. 4.

In the same age S. Basil on those words, *If you will, and will hear mee, Isa.* 1. 19. *In this place* (saith he) *especially he sets before our eyes the liberty of will to be given to mans nature*.

In the same age S. Augustine, *God hath revealed to us in Holy Scripture, that to man there is free will, first because Gods commandements themselves would not profit man, unless he had free will whereby to do them, &c.* lib. de grat. & libero arbitrio. cap. 2. *To consent* (saith he) *or not to consent, lies in a mans owne will*, lib. de spiritu & litera cap. 34. *If we will, it is, if we will noe, it is not*. l. 5. de Civitate Dei c. 10. *It is in a mans power to change his Will*. l. 1. retract. c. *Who Will not cry out it is a foolish thing to give Commandements to him, Who hath not freedom to What is commanded, and that it is an injury to condemne him, Who hath not power to fulfill them*. l. de fide contra Manichæos c. 10.

The fourth Toletan Council defined, *That man by his free will obeying the Serpent perished, and so the grace of God failing, by the conversion of his owne minde, every man by*

ring only in a phantasticall image, and therefore they denied all honor to the Crosse. Sec S. Ireneus l. 1. c. 25. de hæres. S. Epiphanius hæres. 24. 28. The Nicolaites, Cleobulus, and Theodore denied the Crosse, & taught, that *Christians ought not to give an reverence to it, or to the images of the Apostles and other Saints, affirming that they themselves were immediately sent from God.*) the common pretence of all Heretikes) *to reform the world.* See S. *Epiphanius, l. 3. de hæresibus, hæres. 21. 22.*

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The fourth Toletan Council defined, *That man by his free will obeying the Serpent perished, and so the grace of God failing, by the conversion of his owne minde, every man by*

 other

believing is saved, therefore not by force, but by the will of the mindes they are to be perswaded to be converted, c. 57. de Judæis. Anno Dom. 691.

The Council of Sens declared, *This Heresy, wholly taking away the Will; We do not so much condemne it* (it being already long since condemned by the Church and Councils) *as we declare it contrary to plaine testimonies of Scripture*, c. 15. de I. Arab. Anno Dom. 1431.

OBJECTIONS SOLVED.

Ob. I *Know, Lord, that mans Way is not his owne, neither is it in man to direct his owne steps*, Jerem. 10.

Answ. It is not his owne alwaies in order to execution, I grant, for so it may be hindred divers waies; it is not his owne in order to election, in which freedom essentially consists, I deny; nor can he direct his owne steps, without the assistance of divine grace; with that assistance, I deny it.

Ob. All our Works thou hast Wrought in us (or in us) Isa. 26. 12. And the Apostle saies *Who Worketh all things according to the Councel of his Will*, 1. Cor. 12. 11.

Answ. These places only prove Gods cooperation with us in all our actions, which doth not exclude nor destroy, but rather perfect the freedom of our wills; we acknowledg we are not able to do any good thing, without his aid of grace, neither can we see without light, yet light neither hurts nor takes away, but perfects our faculty of seeing.

Ob. No man can come to mee, unless the Father that sent mee draw him S. Jo. 6. 44.

Answ. Here the Maniches (saith S. Chrysostome) rise up contending by the testimony of his text, that we can do nothing our selves; but this takes not away our free will but shewes it needs Gods help. In Johan. Hom. 45. And on the same place, wherefore it is evident, that it is in our choice, whether we will be saved or damned. Homil. 46.

Ob. It is God that Works in you both to Will and to accomplish Phil. 2. 13.

Answ. Not because he said, It is God that works in you both to will and to accomplish, *&c.* Is he therefore thought to have taken away free will? if it were so, he would not have said before, with fear and trembling work ye your salvation; for when there is command that they work, their free will is called upon. Thus S. Augustine on this place.

Ob. We are dead by sin, Ephes. 2.

Answ. But quickned by Christ, ibidem.

Ob. It is necessary that Scandals come, S. Mat. 18. 7. *It is impossible that scandals should not come,* S. Lu. 7. Therefore it is impossible for us to avoid them.

Answ. I deny the consequence, those texts only infer a necessity of supposition, because God hath foreseen and foretold they will come, which hinders them not from being freely done, speaking of absolute freedom, and as they are compa'd to the immediate, and second causes.

Ob. God necessarily and infallibly foreknows all things that will ever come to passe. Therefore whatsoever we do, we do by unavoidable necessity.

Answ. I deny your consequence, for God not only foresees effects, but also their causes and that they will proceed, and be done, accordiug to their exigence; from free causes freely and from necessary causes necessarily; so that all which God foresees to be done, will infallibly be done, yet not necessarily or by compulsion, because his foresight doth not impose on things foreseen, any absolute necessity, but only a necessity of supposition, which is consistent with absolute freedom, or liberty.

Ob. God hath by his will decreed from all eternity whatever will be done.

Answ. True; according to the natural exigence of second causes but not contrary to it, and therefore he hath decreed many things to be done freely.

ARTICLE XXIV.

Of saving or justifying Faith.

OUr Tenet is, *That justifying faith is not a confident undoubted beleefe, that our sins are forgiven, and that we are of the elect, (as Sectaries hold) but a true Faith in* Jesus Christ, *God and man, and stedfast beliefe of all those things which he hath any way revealed to us*; Which we prove thus.

The first Argument.

1. That cannot be a saving or justifying Faith, which was not taught the Church for such, by Christ and his Apostles.

2. But Protestants foresaid faith of special mercy (by which they assuredly believe, their sins are forgiven, and that they are of the elect) was never taught the Church for such, by Christ and his Apostles.

3. Therefore Protestants faith of special mercy, is not a saving or justifying faith.

The *major* is manifest, because Christ and his Apostles were the masters and teachers of all saving and justifying faith.

The *minor* is proved; because they never taught the Church, to have assured beliefe, that their sins were forgiven, or that they were of the Elect, as any certaine or necessary means of their salvation, but rather the quite contrary. *Man knoweth not Whether he be Worthy of love or hatred*, Eccles. 9. 1. *Who can say my heart is cleun, I am pure from sin*, Pro. 20. *Sins Who understandeth, from my secret sins cleanse me*, Psal. 18. *Therefore, my dearest, With fear and trembling Work out your salvation*, Philip. 2. 12. *I am not guilty in conscience of any thing, but herein I am not justified*, 1. Cor. 4. 4. *In fear converse ye the time of your sojourning*,

ning. 1. Pet. 1. Nor is there any Article of the Creede, or any verse of the vvhole Gospel, vvhich teacheth this presumptuous Faith of special mercy.

The second Argument, affirmative.

1. That is the holy saving or justifying Faith of Christians, vvhich Christ and his Apostles taught the Church, for a necessary meanes to justice and salvation.

2. But Christ and his Apostles taught the Church for a necessary meanes of justice and salvation, a Faith in him, true God and man, by vvhich all those things are firmly believed, vvhich he hath any vvay revealed to us, and vvorking also by Charity.

3. Therefore a Faith in Christ, true God and man, by vvhich all those things are firmly believed vvhich he hath any vvay revealed to us, and vvorking also by charity, is the only saving or justifying Faith of Christians.

The *major* is manifest of it selfe.

The *minor* is proved: *Without Faith, it is impossible to please God; for he that cometh to God, must first believe that he is, and that he is a rewarder to them that seeke him.* Heb. 11. 6. *In Him* (Christ) *every one that believeth is justified*, Acts. 13. 39.

Jesus said I am the resurrection, and the life, he that believeth in mee although he be dead he shall live, &c. believest thou this? She saith to him, Lord I have believed, that thou art Christ the Son of God who art come into the world. S. Io. 11. 25. 27. *Peter answered and said, Thou art Christ the Son of the living God, and Jesus said unto him, blessed art thou Simon Barjona.* S. Mat. 16. 17. (viz. by reason of that Faith) *This is the word of Faith which we preach, for if thou confesse with thy mouth our Lord Jesus Christ, and believe with thy heart, that God hath raised him up from the dead, thou shalt be saved*, Rom. 10. 9. add to this, that Article of the Creed, *and in Jesus Christ his only Saviour*

Lord,

Lord; vvithout vvhich Faith, no justice nor salvation can be had.

That it must also vvork by charity, is proved; because Faith vvithout charity is dead, and profits not to justice. *You see then brethren, You see then brethren* (saith S. Iames) *How that by Works a man is justified and not by Faith only*, S. Iames. 2. 21. 22. *If a man have all Faith and have not charity, he is nothing, it profits nothing*, 1. Cor. 13. *For in Christ Jesus neither Circumcision availeth ought, nor prepuce, but Faith that worketh by charity*, Galath. 5. 6. *Not every one that saies Lord, Lord, but he that doth the will of my Father shall enter into the Kingdom of Heaven*, S. Mat. 7. 21. To conclude; *Goe, teaching all Nations, Baptizing them and teaching them to observe all things whatsoever I have commanded you*. S. Mat. 28. 19. 20. We must believe, and do accordingly; vve must believe the divinity, humanity, life, death, miracles and Doctrines of Iesus-Christ *He that believeth not, shall be condemned*. S. Mark. 16. 16.

Fathers for this point.

In the second Age St. Clement. Wherefore vvhen vve heare, thy faith hath made thee safe, vve doe not understand him to say absolutely, that those are saved vvho any vvaies believe, unlesse their deeds shall follow. l. 4. *Stromatum post med.*

In the third Age, Origen. Those that professe faith in Iesus, but dee not prepare themselves vvith good vvorks to salvation, are to be compared to the foolish virgins. Tract. 32. in Matth.

In the same Age, St. Cyril of Alexandria. That faith doth not suffice to salvation, the Disciple of Christ sheweth, vvriting, Thou believest there is one God, the divel also believes and and tremble; if therefore only faith vvere sufficient, the multitude of devils could not perish: vvherefore the vvorks of charity must come to faith. In c. Iacobi. v. 29.

In

In the fourth Age, St. *Chryſoſtom*, If Paul who ſuffered ſo much, was not yet ſecure of that reſurrection, (viz. of glory) what ſhall we ſay? *Homil. 2. in Epiſt. ad Philip.* *And again*, If thou ſhalt rightly believe, &c. but doſt not rightly live, it both nothing profit thee to ſalvation. Homil. 30. in Ioan. & Math. 7.

In the ſame Age, St. *Hierome*, I have found the works of the juſt to be in the hand of God: but whether they be loved of God or not, now they cannot know, *in cap. 9. Eccleſ. v. 1.* *and again*, Therefore it is but doubtful and uncertain, (to wit, whether God will convert and forgive) that whilſt men are doubtful of their ſalvation, they may ſeriouſly do penance. *Ina 3. Ionæ v. 9.*

In the ſame age, S. Cyril of Hieruſalem, Do not truſt in this only that thou believeſt, but keep faith burning, that thy light may ſhine before men by good works, *Cat. 15.*

In the fifth age, S. Auguſtine, What man knoweth he is to perſevere to the end in the progreſſe of juſtice, unleſs by ſome revelation he be aſſured from God? *l. 21. de civitat Dei. c. 2.* *And again*, Who among all the faithfull, as long as he liveth in this mortality, can preſume himſelfe to be of the number of the predeſtinate? becauſe it is neceſſary to be hid in this place, where pride is to be taken off. *l. de corrept. & grat. c. 13.* Faith truely may be without charity, but not profit. *l. 15. de Trinit. c. 18.* *And finally*, I know that the juſtice of my God remaineth; whether mine remain or no, I know not, *in Pſal. 40.* And far was it from the Apoſtles meaning that faith is ſufficient for a man, although he have no good works, *l. de grat. & lib. arbit. c. 7.*

The Council of Moguntia defined, *Without faith we cannot pleaſe God; notwithſtanding faith needeth works, becauſe faith without works is dead.* Can. 1. An. Dom. 813.

You ſee what kind of faith the Fathers required to juſtice, not faith alone, or faith of ſpecial mercy, but faith in Ieſus-Chriſt working by charity.

OBJECTIONS SOLVED.

Ob. THe Spirit himselfe giveth testimony to our spirit that We are the sonnes of God, Rom. 16.

Answ. It gives not testimony that vve are the sonnes of God, by believing so only, or by assuring our selves that our sins are forgiven us; but by and through a faith in Iesus Christ, vvorking by charity; and though his testimony be alvvaies infallible in it selfe, yet it is alvvaies doubtfull, and uncertain on our part, vvhether vve have, or have it not, vvithout special revelation. And therefore many say Our Father, and think themselves the sonnes of God, vvho are indeed the sons of the divel, as Christ proved the Iewes, S. Io. 7.

Ob. S. Paul says, *I am sure that neither life nor death, &c. shall separate us from the charity of God, &c.* Romanorum 8.

Answ. He doth not say, That this assurance justified him. No, it presupposed him in state of justice; and he either speaks there of such only as be predestinate, or else by the vvords (I am sure) he means no more then I confidently perswaded; neither can vve vvithout presumptuous pride, pretend to such assurance in that behalfe as holy Paul in likelihood might have.

Ob. Know you not your selves that Christ Iesus is in you, unless perhaps you be reprobates? 2. Cor. 13. 5.

Answ. He speaks only there of Christs being present vvith the Corinthians, not in respect of justifying grace (for both in this and three precedent Chapters, he threatens them vvith heavy vengeance for their sins) but in his speciall powver, providence, and miracles shewed to them.

Ob. A man is justified in Baptisme, and that vvithout any vvorks.

Answ. Without external vvorks, or vvorks pretending justice, I grant; those are not alvvaies requisite to

the first justice, vvithout internal vvorks, or at least vvorks consequent to justice [speaking of such vvho have the use of reason] I deny.

Ob. If a man have not a care of his ovvn, and especially Domesticals, he hath denyed the faith, according to S. Paul.

Answ. He hath denied it in his deeds, as many doe, but may notvvithstanding have true, though not justifying faith; a man may have all faith (in S. Pauls supposition, 1. Cor. 13.) and no charity.

Ob. He that says he knovvs God, and doeth not keep his Commandements, is a lyar.

Answ. If he say he knovvs him vvith friendly or informed faith, I grant it; and of such only S. Io. there speaks. Hence it is, that your faith only, or faith of speciall mercy, vvil not suffice to justifie.

Ob. Every one that believeth that Iesus is Christ, is born of God. 1. Ioan. 5. Therefore justified.

Answ. He speaks of Faith formed vvith Charity, and so I grant your consequence. Here is no exclusive particle; he says not, Here that beleeveth only.

Objection. The Saints by Faith overcame kingdoms. Heb. 2.

Answ. Not by faith only, but by faith joyned vvith Hope and Charity.

Ob. We account a man to be justified by Faith, vvithout the vvorks of the Lavv, Rom. 3. 28. Therefore by Faith excluding all vvorks.

Answ. S. Saul exludes there only the Ceremonial vvorks of the Old lavv, of vvhich some boasted much, or vvorks preceding faith, and done by the meere strength of nature; he excludes not the vvorks of grace and charity, or vvorks vvhich follovv faith. So that your consequence is erroneous. Some (saith S. Augustine in one place) not understanding vvhat the Apostle saith, have supposed his meaning to be, That Faith is sufficient for a man though he live vvickedly, and have no vvorks: but

far vvas that from the intention of the vossel of election. l de grat. & liber. arbit. c. 7. And in another place, S. Paul speaks of vvorks that goe before faith (vve doe not hold that those vvil justifie. Iames speaks of vvorks vvhich follovv faith, these doe justifie) l. 83. q. 76. in fine, & l. de fide & operib. c. 14.

Objection, Believe only, and she shall be saved, Saint Lu. 8. 50.

Answ. He only there promiseth corporal life and safety to the Princes daughter of the synagogue for her fathers faith; not spiritual life and safety of the soul. Which is not against us; We doubt not but corporall blessings may be given for Faith only, and Faith is alvvay required to justice, but not sufficient vvithout Charity.

Ob. All that believe in him shall not perish, but have eternall life, S. Jo. 3. 14.

Answ. If he vvant not some other thing as requisite as faith, I grant it. *So all that hope in him, shall not be confounded*, Eccles. 2. Yet neither Faith nor Hope, nor both together, vvil suffice to justifie vvithout Charity. There be many particular and inadequat causes of justification, and the Scripture sometimes attributes the vvhole effect to one of them, and sometimes to another; but never so to rny one as to exclude the rest, but rather as including and supposing their.

ARTICLE XXV.

Of the merit of VVorks.

OUr Tenet is, *That our best works (in this state of corrupted nature) as they are ours precisely, are not meritorious of a reward from God; because we can doe no good thing our selves, as of our selves, but our sufficiency is all from him; yet as proceeding from the grace of Christ, working in us, and with us, and elevated by his merits, and*

promi-

promises; so he hath promised a reward to them, and made them worthy a reward. Which is all We intend by the merit of Works. And is proved thus:

The first Argument.

1. TO merit a revvard from God (according to the Churches notion and expositon of it in this place) is nothing else but to be Worthy and challenge a revvard from God by contract.

2. But our good Workes, as done by us in staie of grace, relying on the promises of Christ, and elevated by his grace and merits, are Worthy, and do challenge a revvard from God by contract.

3. Therefore our Good Works, as done by us in state of grace, relying on the promises of Christ, and elevated by his grace and merits doe merit a revvard from God.

The first Proposition is manifest, unlesse you Wil obtrude your meaning and explication on the Church, and not accept of the Churches explication of her ovvn Words.

The second Proposition is proved: *Blessed are ye when they shall revile and persecute you, &c. For my sake: rejoyce and be glad; for every great is your reward in Heaven,* S. Mat. 5. 12. *Whosoever shall give to one of these little ones a cup of cold Water only in the name of a Disciple, Amen I say unto you, he shall not lose his reward,* S. Mat. 10. 48. *The son of man is to come in the glory of his Father, and then shall he render to every man according to his Works,* Apoc. c. last. V. 12. *I Have fought a good fight, there is a crown of justice laid up for me, which our Lord wil render to me at that day, a just judge: and not only to me, but to them also that love his comming;* 2. Tim. 4. 7. 8. *They shall walk with me in white, because they are Worthy,* Apoc. 3. 4. *God hath tried them, and found them Worthy of himself.* Wisd. 3. *That ye may be counted Worthy of Kingdom of God, for Which also*

ye suffer. 2. Thes. 1. 5. *Come ye blessed of my Father, and possess ye the Kingdom, &c. for I Was hungry, and ye gave me to eate, &c.* S. Mat. 25. 14. 15. You see the Covenant or contract is plainly made, and the reward as plainly promised, Which of necessity implies merit, seeing reward and merit are correlatives.

A second Argument.

1. God hath freely bound himselfe by Covenant and promise to reward our good Works proceeding from the grace, and dignified by the merits of Christ, With grace and glory; then of necessity it followes that our good Works, proceeding from his grace, and dignified by his merits, doe merit a reward of grace and glory.

2. But God hath freely bound himselfe to this by covenant and promise.

3. Therefore our good Works proceeding from the grace of Christ, and dignified by his merits, do merit a reward of grace and glory.

The sequel of the Major is proved, because a faithful promise makes a due debt, and the Workman is Worthy his Wages, promised by covenant.

The minor is proved by all the Texts above cited; as also the Parable in the twentieth Chapter of Saint Matth. Where Christ in the person of an Housholder agrees with the Workmen in his Vineyard for a penny a day; that is, Everlasting Life, as all the Fathers expound it. And saint Paul tells us, *God is not unjust that he should forget your Work and love which you have shewed in his Name*, Heb. 6. 10.

Fathers for this point.

IN *the second age* S. Ignatius, Give me leave to become the food of beasts, that by that meanes I may merit and win God. *Epist. to the Romans.*

In the same age Justin Martyr, We think that men, who by Works have shewed themselves Worthy of the will

and

and counſail of God, ſhall by their merits live and reigne vvith him. *Apolog.* 2.

In the ſame age Irenæus, We eſteem that crovvn to be precious, vvhich is gotten by combat and ſuffering for Gods ſake. *lib.* 4. *cont. hæreſ. cap* 72.

In the third age S. Cyprian, If the day of our return ſhall find us unloaden, ſvviſt, and running in the vvay of good Works, our Lord vvill not faile to revvard our merits. *Serm. de Eleemoſyna.*

In the fourth age S. Baſil, ſhevv thy Works and exact a revvard. *Orat. ad divites*

In the ſame age S. Ambroſe; Is it not evident, that there remains after this life, either revvards for merits, or punishment. *l* 1. *de Officiis c.* 15.

In the fifth age S. Auguſtine, He (Paul) ſayes that our Lord a juſt judge vvill render him a Crovvn: he therefore ovves it, and as a juſt judge vvill pay it; for the Work being regarded, the revvard cannot be denied. *l.* 50. *Homil* 4

And againe, Our Lord hath made himſelfe a debtor, not by receiving, but by promiſing; it is not ſaid to him, render vvhat thou haſt received, but vvhat thou haſt promiſed, *in Pſalm.* 83: *And in another place*, They give the price of their ovvn ſoules, vvho ceaſe not to give Alms *in Pſalm* 48. 8.

The Arauſican Counſil defined a thouſand years agoe, That revvard is debt to good Works if they be done. but grece vvhich vvas not debt precedes that they may be done *Can.* 18.

The *Lateran* Council defines, If any man ſhall ſay, that the good vvorks of a juſtified man vvhich are done by him, through the grace of God, and the merits of Chriſt, do not merit an encreaſe of garce and glory, everlaſting life and the obtaining therefore, if he die inſtate of grace, be he Anathema. Ch. Firmiter de ſum. Trinitate an. dom. 1215. the ſame is defined in the Councel of Florence, decreto de Purgatorio.

Ob-

Objections Solved.

Ob. Heaven and Everlasting Life is an inheritance, *If Sons, then Heirs, &c.* Rom. 8. therefore not a reward.

Answ. I grant the antecedente, but deny the consequence; it is also a reward and crown to such as labour and fight for it. Whatsoever ye do, work it from the heart, as to our Lord, &c. knowing ye shall receive a reward from our Lord. Colos. 3. 23. 24. And no man shall be crowned, but he that hath fought lawfully.

Ob. Everlasting life is the grace of God, Rom. 6. 23. And the passions of this life are not condigne to future Glory, Romans 8. 18.

Answ. It is therefore called the Grace of God, because gratis and freely promised to our works, which could not otherwise deserve it, as also because he gives us grace, whereby to merit and obtain it, without which we could not do it. Yet it is also a reward of justice, 2. Tim. 4. And to the second place objected, I Answer, we hold not our works or sufferings to be absolutely condigne to future glory, or equal in rigorous, but only in a Geometrical proportion, which requires no more but a reasonable correspondence of one thing to another, which is here found, so that *our present tribulation worketh above measure an immense weight of glory* to us, 2. Cor. 4. 17.

Ob. When ye have done all those things that are commanded you, say We are unprofitable servants, Luke 17. 10.

Answ. We are unprofitable of our selves, and as servants under the servitude of sin, I grant; but as fellow-Citizens of the Saints, Friends and Heirs of God, assisted by his grace and by the merits of Christ, I deny; and so does Saint Paul saying, If any man shall cleanse himself from these (sins) he shall be a vessel unto honour, sanctified profitable to our Lord. 2 Tim. 2. 2, Well done good and faithful servant, &c. but the unprofitable servant (take heed Protestants) cast ye forth into outward Darkness,

nesse. Matth. 25. 21. O the great goodnesse of God (saith S. Augustine) to vvhom vvhen vve did owe servitude by the condition of our estate, as bondmen to their Lords, yet hath he promised us the revvard of friends. *Sermone de verbis Apostli.*

Ob. Thy boasting hath been excluded; by What law? by the law of deeds? No; but by the law of Faith. R. 3. 27.

Answ. S. Augustine: *Paul speaks onely of the Works of Abraham, in as much as they proceeded from the law, excluding the spirit and grace of Christ.* 1. de fide. & operib. c. 14.

Ob. Christ himselfe reprehends mercenaries, S. John 10. Therefore it is lavvfull to doe good vvorkes for a revvard.

Answ. I deny the consequence: Mercenaries doe their good Works solely, at least chiefly for a revvard; vve doe ours chiefly for the love of God, and secondarily onely for a revvard, as David himselfe did: *I have inclined my heart to do thy justifications for ever for a revvard.* Psalm 119. v. 112.

Ob. There can be no justice betvvixt God and man.

Answ. Rigorous justice, I grant; Analogical justice, vvhich is sufficient to merit, I deny. There is a Crovvn of justice, as you have heard; and David tells you, *Our Lord will render to me according to my justice, because I have kept the vvaies of our Lord.* Psalm 18. 20. 21.

ARTICLE XXVI.

OF VOWS.

A VOW is defined to be a religious promise made to God of some better thing. That is, of something which is better to be done, then omitted. This promise

Our

OUr Tenet is, *That it is a good and pious practice, and much conducing to perfection* (though not necessary to salvation) *to make Vows to God of Poverty, Chastity, Obedience, and other vertues, and good Works.* Which we prove thus:

The first Argument.

1. All that is taught us, and commanded in the Holy Scriptures, is very good and pious for us to practice.

2. But Vows are taught us, and commended (not only in themselves but unto us) in the Holy Scripture.

3. Therefore it is good and pious for us to practice them.

The *minor* (which only needs proof,) is proved. *They shall vow Vows unto our Lord, and pay them.* Isa. 19. 21. *Jacob Vow'd a Vow to God* (viz. to erect an Altar and offer Tyths) Gen. 28. *David Vow'd a Vow to the God of Jacob* (namely, to build a Temple to his name.) Psal. 132. 12. *Vow ye, and render ye to the Lord your God.* Psal. 75. 2.

A second Argument.

1. To Vow those things which are commanded and councell'd (though not commanded) by Christ and his Apostles, is a most pious and Religious practice.

2. But Evangelical poverty, perpetual Chastity, and voluntary obedience, are councell'd and commended (though not commanded) by Christ and his Apostles.

3. Therefore to Vow them, is a pious and Religious practice.

The *major* is proved, because freely to bind our selves by Vow, for the meer love of God, to an observance and practice of such vertues as God himself hath not commanded

no

manded but only councelled, is a great argument of our gratitude towards God, and pious zeal of his honour

The *Minor* is proved, as to *Poverty* thus: *If thou wilt be perfect, go and sell all thou hast, and give to the poor, and follow me, and thou shalt have treasure in Heaven.* Mat 19. 21: *The multitude of Believers had one heart, one soul, neither did any of them call ough their own of those things which they possessed,* Acts 4. 32. Which abnegation [as S. Vugustin tells us] vvas made by Vovv, *Serm. 1. de communi vita sanctorum. Ananias* and his vvife Saphira had Vovv'd to give all they had to God. Acts 15. According to the Fathers on that place; othervvise, as they vvell note, they could not have committed so great a sacriledg, or have bin said to lye to the Holy Ghost by only reserving to themselves some part of that, vvhich vvas their ovvn, and then denying it to S. Peter.

As to Chastity, it is proved thus: *There be Eunuchs who have gelded themselves for the Kingdom of Heaven; He that can take, let him take.* S. Mat. 19 12. This vvas an actual Councel of perpetual chastity, and imply's also a Vovv, because it signify's that some by one act of the vvill had cut off from themselves all povver of marrying, vvhich could not be but by Vovv, as the Fathers conclude on this place. S. Paul commands that young vviddovvs should not be chosen or admitted to the Vovv of Widdovv-hood: *But the younger Widdowes* (saith he) *avoyd, for when they shall be Wanton in Christ, they will marry, Having damnation, because they have made voyd their first faith, Tim. 5: 2* (that is, their Vovv of chastity.) *He that hath resolved in his heart being setled, not Having necessity, but Having power of his own will, to keep his Virgin, doth well; therefore he that giveth his Virgin in marriage does well; and he that gives her not, does better,* 1. Cor 7. 37. 38. Add to this, that the Fathers (on those vvords *How can this be, because I know not man?* St *Lu.* 1. 34.) affirm and prove that the blessed Virgin Mary had vovv'd chastity; othervvise she might have knovvn man, and have

conceiv'd, and born a ſon vvithout miracle.

As to Obedience, thus: *Children, obey your Parents in all things.* Coloſ. 3. 20. And Chriſt himſelf vvas ſubject to the bleſſed Virgin and S. Joſeph by a meer voluntary ſubjection; He himſelf being the abſolute Lord of them and all things. *S. Luke* 2. 51. *Obey your Prelates and be ſubject to them, &c.* Heb. 13. 17.

Fathers for this point.

In the ſecond age S. Ignatius. Let Virgins knovv to vvhom they have conſecrated themſelves. Epiſt. ad Antiochenſ. And he commands ſacred (vovved) Virgins to be honoured, Epiſt ad tharſenſ.

In the ſame age S. Dionyſius tells us, That Monkes promiſe publikely in the Church, that they renounce a diviſible or ſecular life, vvhich is divided betvvixt God and the vvorld, Eccleſ. Hierarch. part. 2. c. 6.

In the third age Tertullian; Haſt thou married to Chriſt? thou haſt delivered thy fleſh to him, thou haſt eſpouſed thy ripeneſs to him. l. de velandis virginibus. And S. Fulgentius; Whoſoever hath gelded himſelf for the Kingdom of Heaven &c. hath in his heart Vovv'd chaſtity to God. l. de fide ad Petrum c. 3.

In the ſame age S. Cyprian; Thoſe that have conſecrated themſelves to Chriſt, and bequeathed as vvell their vvork deſtinated to a great revvard. l. de Habitu Virginum.

In the fourth age S. Ambroſe; Thou forbiddeſt Maids initiated vvith ſacred myſteries, and conſecrated to integrity, to marry: vvould to God I could recal them being about to marry. l. de Virginitate.

In the fifth age S. Auguſtine: Another Vovves to leave all things, and to go into the common life and ſociety of the Saints, he hath Vovv'd a great Vovv: in Pſal. 25. And in another place he tells us, That a certain Maid did very ill in having a vvill to marry, becauſe ſhe had Vovv'd her

her self to God, In Psalm 75.

The Councel of Chalcedon his defined; It not lavvful that a Virgin vvhich hath Vovv'd her self to God, (and the like of a Monk) should marry; and if they shall be found doing this, let them be excommunicated; Can. 15. Alias 26. An. Dom. 452.

The fourth Councel of Carthage decreed, That if any Widdovves have Vovv'd themselves to our Lord, and shall afterwards pass to secular marriages, according to the Apostle they shall have damnation, because they have dared to make voyd their Faith, vvhich they have Vovved to to our Lord, Can. 04. an. dom. 439. See also the Toletan Councel, Can. 54. Alias 55.

OBJECTIONS SOLVED.

Ob. VOvves are only Popish ceremonies.

Answ. They are great acts of vertue, and of divine institution, as hath been proved. All ceremonies are external, but Vovves may be internal and made by the vvill only.

Ob. The Word Vovv is not in all the nevv Scripture.

Answ. The thing is, vvhich is equivalent.

Ob. All that vve can do to Gods honour, vve are already bound to do; Therefore 't is fond to Vovv it.

Answ. You are fond in both your assertions. No man is bound to sell all he hath to give to the poor; To geld himself for the Kingdom of Heaven; To spend all his dayes in prayer, fasting, and mortification, &c. Yet these things vve can do by Gods assistance, and some are found vvho perform them for his sake.

Ob. God may exact all vve can do.

Answ. He may, but does not; he hath left us free in many things to do, or not to do them.

Ob. All that belongs to our ovvn or our neighbours salvation, vve are obliged to.

Answ. All that is absolutely necessary to salvation, I grant; All that is profitable to salvation, I deny; there is a certain latitude in goodnesse; else he that is not best, would be worst, which is a Paradox.

Ob. Why should we oblige our selves to that which God himself hath not oblig'd us to?

Answ. To shew our gratitude and piety towards him, who hath given us such freedom, and done infinitly more for us then he was bound to do.

Ob. It *is better to marry then burn* (with unchast desires or actions.) 1. Cor. 7. 9.

Answ. He speaks only to such as are free, and have no Vow or lawful impediment to the contrary; Otherwise it would follow, that if such as are married should chance to burn with any unchast desires or actions, they also ought to marry again, which is gross and impious. Thus S. Ambrose ad Virginem lapsam, c. 5. And S. Hierom contra Jovinianum, explicate this place.

Ob. That which is done without Vow, is more freely done, and therefore more pleasing to God.

Answ. Nothing is more freely done, then what we Vow to do; because the Vow it self is freely made; and the necessity which ariseth from the Vow, is only a necessity of supposition, which detracts nothing from the dignity of the act, but adds to it.

Ob. No man is certain he shall keep such Vows. Therefore it is rash to make them.

Answ. *If thou canst not* (saith Tertullian) *it is because thou wilt not; for God hath left both in thy arbitrement; we are certain God both can and will enable us, if we ask it as we ought. Ask and ye shall have.* Wherefore I deny your consequence.

Ob. *All do not take that word*, Mat. 19.

Answ. He doth not say *all cannot*, *but all do not*, and the reason is, *they will not.*

Ob. *S. Paul forewarns us of some, Who in later times Would forbid to marry, and teach to abstain from meats.*

Answ.

Answ. He spake of the Manichees who held marriage to be unlawful, and all flesh meats to be unclean; we forbid not either in due and lawful circumstance; but hould marriage to be a holy Sacrament, and no sort of meat to be evil of it self, but only at forbidden times.

Ob. The Council of Gangers condemnes those who execrate marriage.

Answ. So do all Catholicks; we dislike and forbid none but sacrilegious and unlawful marriages.

ARTICLE XXVII.

Of the possibility of keeping the Commandements.

OUr Tenet is; *That a just man, assisted by the spirit and grace of God, may* (if he himself be not in fault,) *and ought to keep the Precepts of the Decalogue, or ten Commandements of the Moral law*: Which we prove thus.

The first Argument.

1. All that which God hath commanded us, as a necessary condition, for our obtaining salvation, is possible to us by Gods assistance.

2. But God hath commanded us as a necessary condition for our obtaining salvation, to keep the Precepts of the Decalogue or then Commandements of the moral Lavv.

3. Therefore to keep the precepts of the Decalogue or Ten Commandements is possible to us by Gods assistance.

The *major* is manifest, because otherwise salvation were impossible to be obtain'd, and God a Tyrant in commanding that which he himself cannot enable us to do.

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The *minor* is proved: If thou vvilt enter into life, keep the Commandements, S Mat. 19. 17. *Doe it* (keep the Commandements) *and thou shalt live*, S. Lu. 18. 28. *If you love me, keep my Commvndements*. S. John 14. 14. *He that shall break one these least Commandements and teach men so to do, he shall be called least in the Kingdom of Heaven*. S. Mat. 5. 20. *Not hearers of the Law are just with God, but doers of the Law be justified*. Rom. 2. 13. See Exod. c. 20. and 34. Deut. 27. 31. Where God threatens grievous punishments to such as break them, and justly sure, since absolutely to break any one of them, vvillingly, is against Charity, and damnable.

A second Argument.

1. If God have promised to enable men to keep his commandements, and some de facto have kept them, then they are possible to be kept.

2. But God hath promised to enable men keep his commandements, and some de facto have kept them.

3. Therefore they are possible to be kept.

The *major* is manifest, because othervvise vve make God unable to performe his promises, vvhich is blasphemy, and grant, that some have done impossibilities, vvhich is absrud?

The *minor* is proved. *I will put my spirit in the middle of you, and I will make that you walk in my precepts, and keep my Judgments and do them*. Ezek. 36. 27. *They shall be my people, &c. they shall walk in my Judgments and keep my Commandements, and do them*. Ezek. 37. 24. See the promise. *Zachary and Elizabeth were both just before God, walking in all the Commandements and justifications of our Lord without blame*. S. Lu. 1. 6. *Noah was a just man and perfect*, Gen. 6. 9. *Thine they were* (saith our Saviour) *and to me thou gavest them, and they have kept my word* S. Io. 17. 6. *Whatsoever we shall ask we shall receive of him, because we keep his Commandements*. 1. Io. 3. 22. *I ran the*

way of thy Commandements when thou didst dilate my heart, Psal. 118. See also the performance.

Fathers for this point.

IN the second age Tertullian; *No Law could impose on him who had not in his power due obedience to the Law:* These words of his are cited by the Protestant Centurists Centur. 3 Column. 240.

In the third age Origen: *The baptized may fulfil the Law in all things*, Homil. 9 in Ios.

In the fourth age *S. Basil. It is an impious thing to say that the Commandements of God are impossible*, Orat. in illud, Attende tibi

In the same age S. *Chrysostome: Blame not our Lord, he commands not hing impossible*, Homil. 8.

In the same age *S. Hieram; We execrate their blasphemy who affirm any thing impossible to be commanded by God to men. In explanat. Symbol. ad Damas.* and again, *We are therefore to understand that Christ commands nothing impossible*, Comment. in Mat. 5.

In the Fifth age, S. Augustine; *God Who is just cannot command any thing impossible, neither Will he that is holy, damn man, for that which he cannot avoid.* Sermone 61. de Tempore.

The Second Milevitan Council defined, *That Whoever shall say, the grace of God doth in this only help us not to sin, because by it the understanding of the Commandements is revealed to us, that so we may know what we ought to desire and eschew, but that by it, it is not given us, that what we know to be done, we may love and be able to do*: c. 4. This Council was subscribed by S. Aug. An. 409 and odd.

The Second Arausican Council, defined, *We believe all such as are Baptized, &c. Christ helping and cooperating, may and ought to fulfil, if they will labour faithfully, those things that belong to salvation*, c. 25. *Anno Dom.* 440. odd.

OB-

Objections Solved.

Ob. St. *Paul* calls the Lavv a yoak of ſeruitude, ſuppposing it impoſſible to be kept. *Gal.* 5.

Anſvv. He ſpeaks of the Ceremonial Lavv of the *Iews*, vvhich vvas abrogated by the death of Chriſt. If you vvill needs extend it to the moral Lavv, Ianſvver, it is impoſſible to be kept by the bare knovvledg of the Lavv, or ſtrength of nature only, but not by grace and aſſiſtance of the Holy Ghoſt; for *that which was impoſſible to the Law, is made poſſible by the grace of Chriſt.* Rom 8. (viz. by fulfilling the juſtification of the Lavv) verſ. 3. 4.

Ob. To will is preſent with me, but to accompliſh that which is good, I find not. Rom. 7.

Anſvv. He ſpeaks there of the firſt motions of concupiſcence, vvhich are not alvvays in our povver to hinder, nor any ſin at all, if vve neither delight in, nor conſent to them, vvhich by Gods aſſiſtance is alvvays in our povver.

Ob. We have not alvvays that aſſiſtance from God.

Anſvv. Tis our ovvn fault then; vve may have it, if vve ask it, as vve ought: *Ask and ſhall have.*

Ob. We all offend in many things, St. Iames. 2 *If we ſay we have no ſin, we delude our ſelves* 1. Ioan. 1. 8.

Anſvv. Theſe places concer only venial ſin, vvhich are not obſoluty againſt charity, but only vveaken it; and therfore break not the Commandement abſolutly, but only hinder our perfect obſervance of them; they are not againſt, (as the Fathers ſay,) but by or beſides the Commandements.

Ob. We cannot love God in this life vvith our vvhole heart as he commands.

Anſvv. In that perfection as the Bleſſed do in heaven, or ſo as love nothing elſe but him Igrant; comparativelv and ſo as to prefer him before all other goods, I deny; and this is all that is intended by ſuch expreſſions. So

Iohua

Josua followed God in all his heart, 4. Kings 13. He accomplished all things, and omitted not one word of all the Commandements which our Lord gave to Moses. Josh. 2.

Ob. Paul said, *The law is not put for the just, but for sinners.* Therefore the just are not bound to keep it.

Answ. It is not put for the just, according to the coercive power of it, because they keep it willingly, but for sinners, I grant; according to its directive power, I deny it, and your consequence.

Ob. S. Peter calls the Law *a yoak, which neither they nor their Fathers were able to bear,* Acts 1. 15.

Answ. He speaks there only of the penal ceremonies, not the moral precepts of the Law. He was not ignorant what his great Master had said: *My yoak is sweet, my burthen light* S. Mat. 11. 30.

ARTICLE XXVIII.

Of the Sacrament.

OUr Tenet is, *That the Sacraments of the new Law, ordained by Christ our Lord, for our Justification; are in number Seaven*; Baptism, Confirmation, Eucharist, Penance, Extreame Unction, Holy Order, and Matrimony. *And that they all confer grace instrumentally, if we our selves put no impediments*; Proved thus.

The Argument.

1. A Sacrament is defined by the Church, To be a visible (or sensible) sign of invisble grace, divinely instituted by Christ our Lord, for our Sanctification.

2. But in the new Law there be seaven Visible signes of invisible grace divinely instituted by Christ our Lord for our sanctification.

3. Therefore in the new Law there be seaven Sacraments.

1. The *minor* [Which only needs proof] is proved: for Baptism; Go ye teaching all Nations and Baptizing them in the name of the Fathers, and of the Son, and of the Holy Ghost, S. Mat. 28. 19.

2. For Confirmation; And he that confirmeth us vvith you in Christ, and hath annoiled us, God, vvho also hath sealed us, and given the pledge of the spirit in our hearts, 2. Cor. 1. 22. And vhen Philip the Deacon had converted Samaria to the Faith, Peter and Iohn vvere sent to confirm them, Who, When they vvere come [saith the Text] prayed for them, that they might receive the Holy, &c. then did they impose their hands upon them, and they received the Holy Ghost, Acts 8. 14. 15. 16.

3. For the Blessed Eucharist, He took bread, &c. saying, This is my Body, This is my Blood, &c. S. Mat. 26. 26. 27. S. Mark. 14. S. Lu, 22.

4. For Penrnce, Receive ye the Holy Ghost; vvhose sins ye shall forgive they are forgiven, and vvhose sins ye shall retaine, they are retain'd, S. Jo. 20. 23.

5. For extream Unction, Is any man sick among you? let him bring in the Priests of the Church, and let them pray over him anuoyling him vvith oyle, in the name of our Lord; and the prayer of Faith shall save the sick man, and our Lord vvill lift him up: and if he be in sins, his sins shall be forgiven him: S. Iames 5. 13. 14. 15.

6. For the Holy Order, Do ye this for a commemoration of me; S. Lu. 22. 19. 20. There he made his Apostles Priests, by giving them povver to offer sacrifices, vvhich is the highest act of Priesthood. *Neglect not the vvhich is in thee by prophely, with the imposition of the hands of the Priesthood.* 1. Tim. 4. 14.

7. For Matrimony, Therefore they are not tvvo but one flesh: that therefore vvhich God hath joyn'd let not man separate, S. Mat. 19. 6. There shall be tvvo in one flesh: this is a great Sacrament, but I say in Christ and the Church, Ephes. 5. 31. 32.

See here the number and divine institution testify'd.

The

Tho visible sign in Baptism is natural vvater, and the vvords; the invisible grace, the sanctity and justice given to him that is a Baptiz'd. He that shall believe and shall be Baptiz'd, shall be saved, S. Mat. 28. 19. But ye are vvashed, but ye are justified, but ye are sanctified, &c. 1. Cor, 6, 10.

The visible signe in Confirmation is Oyle blessed by a Bishop, mingled vvith Baim, and the vvords of the form. The invisible grace, the Holy Ghost, or speciall grace to protes the Faith of Christ thereupon: *And thy received the Holy Ghost*, Acts 8, 16.

The visible sign in the Eucharist, is the outvvard forms or accidents of bread. The invisible grace, Christ himself, the fountain of all grace: This is my body, &c. S. Matth. 26. *He that eateth of this bread, shall live for ever*; S. Jo. 6.

The visible sign in Penance, is the Penitent confessing his sins, and the Priest absolving. The invisible grace, the remission of his sins made by grace. *Whose sins ye shall remit, they are remitted*, S Io. 20.

The visible signe in Exream Unction, is the prayer of the Priest (By that annointing, and his ovvn most pious mercy, Let our Lord pardon thee, &c.) And Holy Oyle, vvith vvhich he is annointed. The invisible grace, the remission of the reliques of sin, *His sins shal be forgiven him* S. Iames 5.

The Visible sign in Holy Order, are, the things given to him that is Ordained, and the vvords of the Bishop, Receive povver, &c. The invisible grace, the grace that is there given him: *Neglect not the grace which is in thee, &c.* 1. Tim. 4 14.

The visible signe in Matrimony, are the vvords or signe of the parties by vvhich they expresse mutual and present consent: The invisible grace, a supernaturall conjunction made by Almighty God, and grace given them in order to the Holy procreation and education of children in the knovvledgge, love. and feare of God: vvhich cannot

be done vvithout speciall grace; *What God hath joyned, &c.* S. Mat. 19.

That Baptisme is necessary for those that are at yeares of understanding, by the necessity of a divine precept. I take for granted by our adversaries, and therefore shall not need to prove farther then hath been done already by the vvords of institution.

For the necessity of Infant-baptisme, take this ensuing probation.

A second Argument.

1. All that vvhich Christ hath ordained as a necessary means of salvation, is necessary also, as vvell for Infants, as those of riper age.

2. But Christ hath ordained Baptisme as a necessary means of salvation.

Therefore Baptism is necessary as vvell for Infants, as those of riper age.

The *major* is manifest; because vvithout a meane of absolute necessity, that vvhereto it is a means, cannot be had.

The *minor* is proved: *Unless a man be born again of Water and the Spirit, he cannot enter into the Kingdom of God*, S. Jo 3. 5. (He exempts not the Infants of one day.) *Do penance, and be every one of you Baptized in the name of our Lord Jesus Christ, for the remission of your sins*, Acts 2. 38. *He hath saved us by the laver of regeneration*, Titus 3. 26. (He excepts none.)

Fathers for this point.

In the second age *S. Dionysius affirms it to be a Tradition from the Apostles, That Infants should be Baptized*, Lib. eccles. Hierar. c. ultimo. part. ult.

In the same age *Irenaus, That all are saved Who are regenerated in Christ, Infants, Children, youths, and old men*, l. 2. c. 39.

In

In the third age Origen: *The Church hath received a Tradition from the Apostles, to give Baptisme also to little ones.* l. 5. in c. 6. ad Rom.

In the same age S. Cypriau: *It seemed good not onely to him, but the whole Council, that little ones should be Baptized, even before the eighth day.* l. 3. Epist ad Fidum.

S. Clément also in the second age: *Because the frailty of our former nativity, which is made yours by man, is cut off to one regenerate of Water, and born to God, and so at last you come to salvation, otherwise it is impossible,* Epist. 4.

In the fourth age S. Epiphanius condemns Cerinthus *of Heresie, for teaching a man may be saved Without Baptism,* Heref. 27

In the fifth age S. Augustine: *If thou wilt be a Catholike, believe not, teach not, say not, that Infants, prevented with death before they are baptized can come to the pardon of their Originall sins:* l. 3. de origine animar. c. 9. And again, *Whosoever shall say that little ones shall be quickned in Christ, who depart out of this life without partaking of this Sacrament; this man truly both contradicts the preaching of the Apostles, and condemns the whole Church: where they therefore haste, and run with little ones to be Baptized, because they believe without doubt, that otherwise, they cannot be quickned at all in Christ.* Epist. 28. ad Hieron.

The first Nicen-Councell decreed, *That whoever is Baptized, descends guilty of sins, &c. and ascends free from his sins, made the son of God, and heire of his grace, coheire also of Christ, having put upon him Christ himselfe, as it is written, &c.* l. 3. decret. de Sancto Baptismate.

The second Milevitan Councell defined, that, *Whoever denies children newly born to be Baptized, or says, &c. They contract nothing of originall sin from Adam which may be cleansed with the laver of regeneration, &c.* Anathema. c. 2. age the 5.

Objection

OBJECTIONS SOLVED.

Ob. Our Lord ſaid to Abraham, *I am thy God, and of thy ſeed*, Gen. 17. 7. Therefore vve are made the children of God by being born of believing parents.

Anſvv. That promiſe concerns literally peculiar protection, and vvorldly felicity, not the remiſſion of ſins and everlaſting life; neither can vve be the ſonnes of Abraham by carnall generation, or by our carnall parents, (vve are not jevvs but Gentiles) but onely by ſpirituall generation (to vvit, baptiſme) by vvhich vve are born to God, and made the brothers of Chriſt, the ſon of Abraham. *Thoſe* (ſaith S. Paul) *are the ſons of Abraham, not who are the ſons of the flesh, but of Faith.* Rom. 4. 12. 13. ſo that your conſequence is ill deduc'd

Ob. The man an Infidel is ſanctified by the faithfull vvoman, and the vvoman an Infidel ſanctified by the faithfull husband: othervviſe, our children ſhould be unclean, but novv they are Holy, 1. Cor. 7. 14.

Anſvv. If this text could prove any thing to your purpoſe, it vvould alſo prove the infidel vvife and Infidel husband in that caſe might be ſanctified and ſaved vvithout either baptiſme or Faith, as vvell as their children, vvhich no man yet ever held; but let S. Auguſtine anſvver you, *It is to be held without doubting, whatſoever that ſanctification was, it was not of power to make Chriſtians, and remit ſins, unleſs they were made faithfull by Eccleſiaſticall ſanctification, and Sacrament. Neither can little ones (how juſt or Holy ſo ever their parents were) be abſolved from the guilt of Original ſin, unleſſe they ſhall be Baptized in Chriſt, &c. Whence it come that none can be regenerated in their parents, not being born; but if he ſhall be born, it is meet he be regenerated, becauſe unleſs one be born again he cannot ſee the Kingdom of God*, l. 3. de peccat. merit. & remiſſi. c. 12.

Ob. Chriſt himſelfe vvas not baptized till thirty years of age.

Anſ.

Answ. He was not conceived or born in Originall sin as we are, and therefore needed it not at all; nor was there any danger of his death, as there is of ours; so that his priviledge cannot be our president.

Ob. The Scripture in many places says, they must be taught before they be baptized, Goe ye teach all Nations, baptizing them. Therefore Infants which cannot be taught, ought not to be baptized.

Answ. Those who are at years of understanding, must be taught and instructed first I grant; Infants I deny: Yet they must also be baptized, as hath been proved.

Ob. The place objected concerns all Nations

Answ. True; but not all particular persons, for the point of teaching, (Infants are excepted) although it doe for the command of baptizing.

Ob. If baptisme were necessary for all to salvation, many thousand Infants would be damned without any sin, which is unjust.

Answ. Without any actuall sin, I grant; without Originall, I deny; for *In Adam all die*, 1 Cor. 15. 22. *and all are born the children of wrath*, enough to justifie their condemnation.

Ob. You hold that some are saved without actuall baptisme.

Answ. Yes, by the desire of it we doe: but Infants are not capable of that; so that there is no means of saving them in case they die, but actuall Baptisme, or martyrdome for Christ.

Ob. Without Faith it is impossible to please God, Heb. 11. and consequently to be saved. But Infants cannot have faith, for *how shal they believe in him of whom they have not heard?* Rom. 10.

Answ. They cannot have actual faith, I grant; neither is that requisite in them, though it be in the ripe of age; because as they died in Adam, and sinned onely by anothers will; so it is but just they should be repaired and quickned by anothers faith, to wit, the Churches: it

suffi-

ſufficeth to their juſtification, that the Holy Ghoſt is given them, and his ſupernaturall gifts be infuſed into them, by vertue of the Sacrament.

Fathers for Confirmation.

In the Second age S. Clement: All muſt make haſt without delay to be regenerated to God, and at length to be conſigned (Confirmed) by a Biſhop; that is to receive the ſeven-fold grace of the Holy Ghoſt, &c. Becauſe otherwiſe he that is baptized cannot be a perfect Chriſtian, &c. Which we have received from bleſſed Peter, and all the reſt of the Apoſtles have taught, our Lord commanding: in Epiſt. ad Julium.

In the ſame age Dionyſius: But the conſummating, annointing of Oyntments, gives alſo the comming of the Holy Ghoſt to them that are conſecrated with the moſt ſacred myſterie of regeneration: Eccleſ. Hierarch. c. 4 part 3.

In the third age Origen, (ſpeaking of ſuch as were already baptized) ſays, But the gift of the grace of the Spirit, is deſigned by the image (or ſign) of Oyle, Homil. 8. in Levit. prope finem.

In the ſame age Cyprian: It is neceſſary that he be Annointed who hath been baptized, that Chriſme being received, he may be the Annointed of God, and have Chriſt in him: Epiſt. 70.

In the ſame age Tertullian, The fleſh is Annointed, that the ſoule may be conſecrated, the fleſh is overſhadoweth the Impoſition of hands, that the ſoule may be illuminated with the ſpirit: l. de reſurrect. carnis.

In the ſame age Clemens Alexandrinus: He that illuminated him with the Sacrament of Baptiſme, hath afterwards ſigned him with the ſeale of our Lord, as with the perfect and ſafe cuſtody of his ſoule: apud Euſeb. l. 5. c. 18. in Rufino: 23.

In the fourth age S. Ambroſe, The ſacred ſeale follows

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because it followes after the Font, that perfection may be made, vvhen at the invocation of the Priſt (a Bishop) the Holy Ghoſt is infuſed: l. 3. de Sacramentis, c. 2.

In the fifth Age S. Auguſtine. In this Oyntement Petillian vvill have the Sacrement for Chriſom to be underſtood, vvhich trulyy in the kind of viſible ſcales is holy, as Baptiſm it ſelfe: l. 2. cont. Petill. c. 104.

The Eliberine Council decreed, If he ſhall ſervice, (to vvit, after Batiſme) let him bring him to the Bishop, that he may be perfected by the Impoſition of hands: can. 38. Age the fourth, about the time of the firſt Nicen Council.

The Council of Laodicea decreed, That thoſe that have been baptized, muſt after Baptiſme retein the moſt Holy Chriſom, and be made partakers of the Heavenly kingdom: c. 48.

Objections Solved.

Ob. Paul recalls us from the Elements of this vvorld, Col. 2 8.

Anſvv. From naked Elements vvhich cannot juſtifie (ſuch as vvere the Sacraments of the old lavv) I grant, from ſanctifying and quickning us to theſe, as you have heard.

Ob. Your form of Chriſom, or Confirmation is not in the Scripture:

Anſvv. Neither is the expreſſe form of Baptiſm there: it is in Apoſtolicall Tradition, vvhich ſufficeth.

Touching the moſt Holy Sacrament of the Euchariſt, I take that alſo for graunted by our Adverſaries, and have already ſaid enough above.

Fathers for Penance.

In the ſecond age Tertullian, *God foreſeeing the perſon,* (to vvit of ſin) *the gate of pardon being faſt, and the bolt of*

washings being shut, hath yet permitted something to lie open, and hath placed in the porch the second Penance, which may open to them that knock: l. de penitent. And again, *Let him blot out what hath been committed by doing Penance, by weeping, by satisfying, &c.* Homil. 6. in Exod.

In the third age S. Cyprian affirms, That *private Confession, in which men confessed their sins and wicked thoughts (not only mortall, but veniall) and had satisfaction imposed according to the offence, Was usuall in his time, and earnestly exhort; all thereunto*: Sermone 5. de lapsis.

In the fourth age S. Hierom: *Let it be redeemed by the Blood of our Saviour, either in the gift of Baptisme, or Penance, which imitates the grace of Baptism.*

In the same age S. Chrysostome: *They not only regenerate us* (by Baptism) *but afterwards have power to pardon us our sins*: l. 3 de Sacerdot.

In the same age S. Ambrose: *Why doe ye Baptize, if sins cannot be remitted by a man? for in Baptism is the remission all sins; nor is it materiall, whether Priests challenge to themselves the power of Penance, or of Baptism; for it is the same in both*: l. de pœnitent. c. 7.

In the fifth age S. Augustin says, *Some run unto the Church asking Baptism; others, Reconciliation; others also, the doing of Penance it selfe: all, the conferring and making of Sacraments*; Epist. 108. And again, *If murther be committed by a Catechumen, it is washed away by Baptisme: if by one that is Baptized, it needs Penance and Reconciliation*, de adulter. conjug. l 2. c. 16.

The third Councell of Carthage decreed, That *the time of Penance should be appointed Penitents by the arbiterment of the Bishop according to the difference of their sins*: Can. 31 1200. yeers agoe.

The Cabilon Councel affirms, *That their Confession being made, Penance be enjoyned to the penitents by Priests, all Priests agree*: Canticum 8. above 1000. yeers since.

Objections solved.

Ob. There is no Element in Penance; therefore no Sacrament.

Answ. I deny the consequence: there is a visible sign, which is sufficient.

Ob. Christ and S. Jo. in all their preaching penance, make no mention of a Sacrament of Penance.

Answ. True; it was not instituted till after the Resurrection. Jo. 20.

Fathers for Extream Unction.

In the third age Origen says, *That Priests ought to doe at all times what James prescribeth saying, If any sick among st you, &c.* Homil. 2. in Levit.

In the fourth age S. Chrysostome asserts, *The Obligation of Priests to keep the precepts of* S. James: *Is any man sick e, &c* l. 3. de Sacerdot.

In the fifth age S. Augustine *exhorts the sick to be mindfull, and keep the said precept of the Apostle*: Serm. 215. de tempore.

The first Nicen Council *mentions the Oyle of the sick, and distinguishes it from Chrisom, or Oyle of Confirmation, and the Oyle of Catechumens.* c. 60. ex. Arab.

The second Cabilon Council decreed, *That according to the documents of the blessed James the Apostle, to whom the decrees of the Fathers are consonant, the sick ought to be anoynted by the Priest with Oyle, blessed by a Bishop: therefore such a medicine is much to be regarded which heales the languors both of soul and Body*: Can 48.

OBJECTIONS SOLVED.

Ob. S. *Iames* speaks only of corporall diseases, and the miraculous gift of cures.

Answ. He would not then have bid them call in Priests onely, but such as had the gift of cures, which were nor alwaies Priests; nor was that onely announting, much lesse would he have added, *And if he be in sins, his sins shall be forgiven him.*

Fathers for Holy Order.

In the ſecond Age Dionyſius affirmat, That *by order grace is given to him that is ordained.* 5. Eccleſ. Hierarch, de ritu Ordinan.

In the third Age S. Cyprian, *De Operibus Cardinalibus*

In the fourth Age S Ambroſe, *Man impoſeth his hand, but God conferreth the grace*: l. de dignitat, Sacerdot. c. 5.

In the ſame Age S. Chryſoſtom, *Prieſthood is finished on earth, but ought to be referred into the number and order of celeſtiall things*: de Sacerd.

In the fifth Age S Auguſtine: *Let them explicate how the Sacrament of the Baptized cannot be loſt, and the Sacrament of one ordained.* 2 cont. Parmen. 13. and l. 3. de baptiſm. c. 1.

In the ſame Age Theodoret teaches, That *the grace of the Holy Ghoſt is given by Ordination*: in 1 Tim. 5.

The Council of Florence hath defined it to be a Sacrament, as you have ſeen above.

Fathers for Matrimony.

In the ſecond Age Ireneus: Where, by all means they ought to mediate on the myſterie (it is the Greek word for a Sacrament) of marriage, l. 1. c. 1.

In the third age S. Cyrill teaches, *That Chriſt ſanctified Wedlock, and gave grace to Marriages*, 2. in Joan. 22.

In the fourth age S. Ambroſe, *He ſignifies that there is a great Sacrament of myſterie in the unity of man and woman*, In c. 5. ad Ep. verſ. 32.

In the fifth age S Auguſtine, *They ſhall be two in one fleſh; this is great Sacrament: That which in Chriſt and the Church is a great Sacrament; this in all men and wives whatſoever is the leaſt Sacrament; but not withſtanding an-*

inſe-

inseparable Sacrament of conjection. Tract. 9 in Ioan. And again, *In the Church not only the bond, but also the Sacrament of marriage is commended.* l. fide & operib. c. 7. And in the third place, *In the marriage of our vvomen the fruitfulness of the Sacrament is more vvorth then the fruitfulness of the vvomb.* l. de bono conjugii. c. 18. 24.

The Council of Florence defines: *There be seven Sacraments, Baptism, &c. and they all give grace to the vvorthy receivers, &c. Litera Unionis in decret. Eugen.* It vvas subscribed both by the Greek and Latin Church.

Objection solved.

Ob A Sacrement cannot be given to such as are absent; but Matrimony may Therefore Matrimony is no Sacrament.

Answ. I distinguish your *major*; a Sacrament cannot be given to such as are absent, if they be so absent, as not present by proxy, I grant it; if they be present by proxy, though Physically absent, I deny it. I distinguish the *minor* after the same manner, and so deny the consequence.

Ob Matrimony hath no determinate form.

Answ. Yes. it hath; It is determined to vvords or signes expressing mutuall and present consent, though not confined to any precise number of vvords or syllables.

Ob. The materiall use of the bed, is too mean a thing to deserve a Sacrement.

Answ. It is not, it makes them tvvo in one flesh, and renders matriage indissoluble; nor is the education of their children in the service of God, the mutuall fidelity, peace and comfort of the parties any mean things. All which depend upon this Sacrament.

The

The Counclusion.

How can I better close this little *Manuel*, then with a short Apostrophe to our poor Country, by crying out unto her with the Prophet, O *Captive daughter of Sion, loose the Bonds off thy own neck* &c. Isa. 52. shake off the Fetters of the servitude; I mean the servitude of Schism and heresie: That Monster, Schism, which first through the insatiable luxury of an effeminate tyrant, broke the bonds of unity and obedience in Gods Church, and has since (according to its proper quality) hatch'd an innumerable brood of Sects and Heresies, which yet are daily ingendring more, and continually wander up and down in strange unknown pathe, and can never finde repose or settlement, whilst they are out of Gods holy Arke, the Catholique Church; which alone has stood constant and immoveable amidst all those changes and revolutions these late unhappy years have produced: which alone yeelds true comfort and assurance to those that rely on her Authority.

Return then (my dear Countrey) to thy own true mother, and embrace the liberty of her saving Faith, This is the freedom I invite thee to: This is the happinesse I wish thee: This is the way I have chalk'd thee out by the strait line of Apostolical Doctrines, a milky way, which leads soules to eternal beatitude. God of his mercy grant thou maist walk in it, through Jesus Christ our Lord and Saviour, to whom be all honour and glory for ever. *Amen.*

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